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THE

ITALIAN CONVERT,

NEWES FROM *ITALY*, of a second *MOSES*:

OR,

THE LIFE OF *GALEACIUS CARACCIOLUS* the Noble Marquess of *Vico*.

Containing the Story of his admirable conversion from Popery, & forsaking of a rich Marquesdom for the Gospels sake.

Illustrated with severall Figures.

Written first in Italian, thence translated into Latine by reverend BEZA, and for the benefit of our people put into English: and now published

By W. C.

In memoria sempiterna Justus.

Psalm 112.

The Just shall be had in everlasting remembrance.

London, Printed for *Edward Archer*, & are to be sold at his shop at the sign of the *Adam & Eve* in *Little-Britain* near the Church, 1655.

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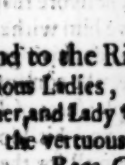
TO THE
RIGHT HONORABLE,
And my very good Lord,
EDMUND Lord *SHEFFEILD*,
Lord Lievtenant in the North, and Lord Preſident of his highneſs Councell there; of the Noble Order of the Garter.

And to the Right Honorable and Religious Ladies, the Lady *Douglaſſe* his Mother, and Lady *Urſula* his Wife; and to all the vertuous off ſpring of that Noble Race, Grace and Peace, &c.



I Will now leave (right Honourable) to put you all in one Epiſtle, whom God and nature have linked ſo well together: Nature in the neereſt bond, and God in the holieſt Religion. For a ſimple new-yeres gift, I preſent you with as ſtrange a ſtory, as (one of the holy ſtories) was ever heard. Will your Honours have the whole in briefe, afore it be laid down at large. Then it is:

Galeatius Caracciolus, son and heir apparent to *Calantonius* Marquesse of *Vicum* in *Naples*, bred, born, and brought up in Popery, a Courtier to *Charls* the fifth, nephew to the Pope, *Paul* the fourth, being married to the Duke of *Nucernes* daughter, and having by her six goodly children, at a Sermon of *Peter Martyrs*, was first touched; after by reading Scripture and other good means was fully converted; laboured with his Lady, but could not perswade her. Therefore that hee might enjoy Christ, and serve him with a quiet conscience, he left the Lands, Livings, and Honours of a Marquesdome, the comforts of his Lady and children, the pleasures of *Italy*, his credit with the Emperour, his kindred with the Pope, and forsaking all for the love of Jesus Christ, came to *Geneva*, and there lived a poor and meane, but yet an honourable and an holy life, for forty yeares. And though his Father, his Lady, his Kinsemen, yea the Emperour, and the Pope, did all they could to reclaim him, yet continued hee constant to the end, and lived and died the blessed servant of God, leaving behind him a rare example to all ages.

This, (right honourable) is a briefe of the whole, and it is a story admirable and inimitable of any other in this later age of the world.

Some use to crave of great personages, not to respect the gift, but the giver; but in this case I contrariwise intreat your honours, not to respect the giver, but the gift: of the giver I say enough, if I say nothing: but of the gift, I mean of noble Galeacius, *I say too little when I have said all I can. But this I must needs say: So religious, so noble, so vertuous was the man; so resolute, so holy, so heroicall was the fact, so strange the beginning, so admirable and extraordinary the perseverance, as if the story were not debased by the rudenesse of my translation; I durst say, none so great but might read it nor so good but might follow it. I may say much rather than* Iacob. Few and evill have my dayes beene: *Yet in these few dayes of mine something have* I *seene; more have* I *read, more have* I *heard; yet never saw* I, *heard* I, *or read* I *any example (all things laid together) more nearely seconding the example of* Moses *than this, of this most renowned Marquess* Galeacius. Moses *was the adopted sonne of a Kings daughter;* Galeacius *the naturall sonne, and heire apparent to a Marquesse:* Moses, *a Courtier, in the Court of* Pharaoh; Galeacius *in the Court of the Emperour* Charls *the fifth:* Moses *by adoption a kinne to a Queene;* Galeacius *by marriage a kinne to a Duke: by blood, low to a Marquesse, Nephew to a Pope:* Mo-

ſes *in poſſibility of a Kingdome*; *he in poſſeſſion of a Marqueſdome*: Moſes *in his youth brought up in the* heathenisme *of* Ægypt; Galeacius *nouzeled in the ſuperſtition of Popery*: Moſes *at laſt ſaw the truth and embraced it, ſo did* Galeacius: Moſes *openly fell from the heathenisme of Egypt: ſo did* Galeacius *from the ſuperſtition of Popery. But all this is nothing to that which they both ſuffered for their conſcience. What* Moſes *ſuffered, Saint* Paul *tells us*, Moſes when hee was come to yeares refuſed to bee called the ſonne of Pharaohs daughter: and choſe rather to ſuffer adverſitie with the people of God, than to enjoy the pleaſures of ſinne for a ſeaſon; eſteeming the rebuke of Chriſt greater riches than the treaſures of Egypt: *Nay* Moſes *had rather bee a baſe brick maker amongſt the oppreſſed Iſraelites, being true Chriſtians; than to bee the ſonne of a Kings daughter in the Court of* Pharaoh *amongſt Idolaters. In like caſe noble* Galeacius, *when hee was come to yeares and knowledge of Chriſt, refuſed to bee called ſonne and heire to a Marqueſſe, Cup bearer to an Emperour, Nephew to a Pope; and choſe rather to ſuffer affliction, perſecution, baniſhment, loſſe of lands, livings, wife, children, honours and preferments, than to enjoy the ſinfull pleaſures of* Italy *for a ſeaſon; eſteeming*

the rebuke of Christ greater riches than the honours of a Marquesdome without Christ: and therefore seeing he must either want Christ, or want them, he disposed himselfe of all these to gaine Christ.

If (right Honourable) the wise fooles of this world might have the censuring of these two men and their actions, they would presently judge them a couple of impassionate & stoicall fellowes, or else melancholicke and brain-sick men, to refuse Marquesdomes and Kingdomes for scruple of conscience: but no matter as long as the men are Saints in heaven, and their actions honoured of God and his Angels; admired of good men, and neglected of none, but those who as they will not follow them on earth, so are they sure never to follow them to heaven. So excellent was the fact of Moses, and so heroicall, that the holy Ghost vouchsafes it remembrance both in the old and new Testament, that so the Church in all ages might know it and admire it: and doth Chronicle it in the Epistle to the Hebrewes almost two thousand yeares after it was done. If God himselfe did so to Moses, shall not Gods Church be carefull to commend to posterity this second Moses? whose love to Christ Jesus was so zealous, and so inflamed by the heavenly fire of Gods Spirit, that no earthly temptations could either quench or abate it;

but to win Chriſt, and to enjoy him in the liberty of his word and Sacraments, he delicately contemned the honours and pleaſures of the Marqueſdome of Vicum. Vicum one of the Paradices of Naples, Naples the Paradice of Italy: Italy of Europe: Europe of the Earth: yet all theſe Paradices were nothing to him in compariſon of attaining the celeſtiall Paradice, there to live with Jeſus Chriſt.

If any Papiſts (muſing as they uſe, and meaſuring us by themſelves) do ſuſpect the ſtory to bee ſome faigned thing, deviſed to allure and intice the peoples minds; and to ſet a flouriſh upon our Religion, as they by a thouſand falſe and feigned ſtories and miracles uſe to doe. I anſwer, firſt in the generall; far be it from us and our Religion to uſe ſuch meanes, either for our ſelves or againſt our adverſaries; no, wee are content the Church of Rome have the glory of that garland. Popery being a ſandy and a ſhaken, a rotten and a tottering building, needs ſuch props to underſet it: but truth dare ſhew her ſelf, and feares no colours. But for the particular, I anſwer: cunning liars (as many Monks were) framed their tales of men that lived long agoe, and places afar off and unknowne; that ſo their reports may not ſoe eaſily bee brought to triall. But in this caſe it is far otherwiſe; the circumſtances are notorious; the perſons

and

and places famously knowne: Vicum, Naples, Italy, Geneva, are places well knowne: Calantonius his Father, Charles the fifth, his Lord and Master, Pope Paul the fourth his Uncle, were persons well knowne: examine either places or persons, and spare none; truth seeks no corners; disprove the story who can, We crave no sparing: neither is the time too far past, but may soone be examined. He was borne within these three hundred yeares, and died at Geneva, and his sons son at this day is Marq. of Vicum. Let any Papist doe what he can, he shall have more comfort in following the example, then credit in seeking to disproove the story.

In the course of my poor reading, (Right Honourable) I have often found mention of this Noble Mar. and of his strange conversion; but the story it selfe, I first found it in the exquisite Library of the good Gent. M. Gee; one that honors learning in others, and cherisheth it in himselfe: and having not once read it, but often perused it, I thought it great losse to our Church to want so rare a Jewell; and therefore could not but take the benefit of some stolne houres to put the same into our tongue, for the benefit of my brethren in this Realme, who want knowledge in Italian and Latine tongues. And now being translated, I humbly offer and con-

secrate

ſecrate it to my holy mother the Church of England, who may rejoyce to ſee her Religion ſpreading it ſelfe privily in the heart of Italy; and to ſee the Popes Nephew become her ſonne. And next of all unto you (right honorable) to whome I am bound in ſo many bonds of duty, and to whom this ſtory doth ſo fully appertaine. You (my honourable good Lord) may heere ſee a Noble Gentleman of your owne rank in deſcent, birth, education, advancements like your ſelfe; to bee like you alſo in the love and liking of the ſame holy Religion. And you good Madame, may heere conceive and judge by your ſelfe, how much more happy this Noble Marqueſſe had bin, if his Lady Madam Victoria had bin like your ſelfe. I meane, if ſhe had followed and accompanied her Lord in that his moſt holy and happy converſion. And you all (right Honourable) in this noble Marqueſſe as in a chriſtall glaſſe, may behold your ſelves of whome I hope you will give me leave to ſpeake (that which to the great glory of God you ſpare not to ſpeake of your ſelves) that ye were once darkneſſe, but now are light in the Lord: bleſſed be that God the father of light, whoſe glorious light hath ſhined in your hearts. Behold (right honourable) you are not alone, be bold an Italian; behold a noble Marqueſſe hath broken the ice, and trodden the path before you.

In

In him you may see that Gods Religion is as well in Italy *as in* England : *I meane, that though the seate of* Italy *bee the seat of* Antichrist, *yet in the heart thereof is a remnant of the Lord of hosts. You may see this Noble Marquesse in this story now after his death, whom in his life time so many Noble Princes desired to see. His body lies in the bowels of the earth, but his soule lives in heaven in the bosome of Jesus Christ, and his Religion in your hearts, and his name shall live for ever in this story. Accept it therefore (right honourable) and if for my sake you wil vouchsafe to read it once over, I dare say that afterwards for your own sake you will read it over and over againe: Which if you do, you shall finde it will stir up your pure mindes, and inflame your hearts with a yet more earnest zeale to the truth, and will bee an effectuall meanes to increase your faith, your feare of God, your humility, patience, constancy, and all other holy vertues of regeneration. And for my part, I freely and truly professe I have bin oft ravisht with admiration of this noble example to see an Italian so excellent a Christian, one so neere the Pope, so neere to Jesus Christ; and such blessed fruit to blossome in the Popes own garden: and to see a Noble man of Italy, for the sake that for Christ, for which, I feare, many amongst us would forsake Christ himselfe. And*

surely

ſurely (I confeſſe truth) the ſerious conſideration of this ſolace, ſo true, ſo ſtrange an example, hath been a ſpur to my ſlownes, and whetted my dull ſpirits, and made me eſteem more highly of Religion than I did before. I know it is an accuſation of my ſelf, and a diſcloſing of my own ſhame to confeſſe thus much; but it is a glory to God, an honor to Religion, a credit to the truth, and a praiſe to this noble Marqueſſe, and therfore I will not hide it.

And why ſhould I ſhame to confeſſe it? when that famous and renowmed man of God, holy Calvin, freely confeſſeth, (as in the ſequell of this ſtory you ſhall hear) that this noble mans example did greatly confirm him in his Religion, and did revive and ſtrengthen his faith, and cheere up all the holy graces of God in him. And ſurely (moſt worthy Lord, and honorable Ladies) this cannot but confirme and comfort you in your holy courſes, and as it were put a new life unto the graces of God in you, when you ſee, what, not the common people, but even ſuch as were like your ſelves have ſuffered for Religion; and when you ſee that not only the poore and baſer ſort of men, but even the mighty and honourable (as your ſelves are) doe thinke themſelves honoured by embracing Religion. Pardon my plainneſſe, and too much boldneſſe with your honours, and vouchſafe to accept it

as

as proceeding from one who much tendreth your ſalvations, and rejoyceth with many thouſands more, to behold the mighty and gracious workes of God in you. Goe forward, Noble Lord, in the name of the Lord of hoſts, ſtill to honour that honourable place you hold, ſtill to defeat the vaine expectation of Gods enemies; and to ſatisfie the godly hopes and deſires of holy men: ſtill to diſcountenance Popery and all prophanenesſe: ſtill by your perſonall diligence in frequenting holy exerciſes, to bring on that backward City: by your godly diſcipline in your family, to reforme or to condemne the diſſolutenes and diſorder of the moſt great families in this Countrey: ſtill to miniſter juſtice without delay, to cut up contentions, and ſave the Lawyers labour: ſtill to relieve the fatherleſſe and the widow, and help the poore againſt their oppreſſors: and which is all in all, ſtill to ſupplant ſuperſtition, popery, ignorance, and wilfull blindneſs: and to plant and diſperſe true Religion in that City, and theſe northern Countries. By all theſe meanes ſtill ſhewing your ſelfe an holy and zealous Phinehes (under the great Phinehes our moſt worthy Soveraign) to execute Gods judgement, and to take vengeance on the Zimri and Cozbi of our nation: namely, on Popery and Prophanes, the two great ſins which have puld down Gods plagues on our land,

and

and the due and zealous prosecution whereof, will be the meanes to remove them.

But I wrong your Honours to trouble you with these my too many and too ragged lines: and I wrong this Noble Gentleman to cloath his golden story with this my rude and home spun English stile, and I wrong you all to keepe you so long from being acquainted with this Noble Marquesse, so like your selves; as whose meeting and acquaintance I am sure there will be so much rejoycing, and mutuall congratulating at the mighty and gracious works of God in you all. The same God and mercifull father I humbly beseech, and ever will, to accomplish his good works in you, as hee did in that Noble Marquesse: and as hee hath already made you so many wayes blessed, blessed in your selves, blessed one in another, blessed in your conversations, blessed above many, in your many and religious children: so at last hee may make you most of all blessed in your ends; that so after this life you may attaine the eternall glory of a better world, whither this Noble Marquesse is gone before you.

Your honours in all Christian duty,

W. C.

To the Christian and courteous Reader.

Good Reader, conceive I pray thee, that this translation being made divers yeares agoe, and communicated to my private friends; I thought to have suppressed it from spreading further: but being pressed by importunity and urged with unavoidable reasons, I have now yielded to let it passe in publike: the rather considering, that though at this day almost every houre yields a new book, yet many ages afford scarce one example like to this. I have divided it into Chapters for thy better ease in reading and remembring: and seeing I find in other Authors often mention of this noble Marquesse, and his heroiall fact: I have therefore not tied my selfe precisely to the words of the Latine story, but keeping the sense and scope, have sometime enlarged my selfe as the circumstance seemed to require, or as

I

I had warrant and direction from other Stories. Read it with an holy and an humble heart, and prayer to God, and account me thy Debter, if thou thinke not thy labour well bestowed. And when thou findest a blessing, & reapest spirituall comfort hereby, then vouchsafe to remember me in thy prayers.

Thy brother in Christ,

C.

Of the Linage, Birth, and Infancy of *Galeacius Caracciolus*, the Noble Marquesse of *Vico*.

CHAPTER I.

My purpose is to commit to writing, The Life of Galeacius Caracciolus: *as being a rare example of a most strange and seldome seen constancy, in the defence of godlinesse and true Christian Religion.*

HE was born at *Naples*, a renowned Citty in *Italy*, in the moneth of January, in the yeare of Christ 1517. [*The very year when Luther began to preach the Gospel.*] His fathers name was *Calantonius*, who was descended of the ancient and noble house of the *Caracciolies*, in the Country of *Capua*. This *Calantonius*, even in his youth, was not onely well respected, but

highly esteemed, and a familliar friend of the noble prince of *Orange*, who after the taking and sacking of Rome, was placed in the room of the Duke of *Burbon*: yea his faithfullnesse and industry was so well approved to the Prince (as oftentimes afore, so especially) at the siege of *Naples*, what time it was assaulted by *Lotrechius*, as that afterward, when the Emperor *Charls* the fifth of that name, (who then was at *Rome* to receive the Imperiall Crowne, and other ornaments of the Empire) did appoint the sayd Prince with certain forces, to goe and besiege the City of *Florence*; hee thought it needfull to take the sayd *Galeatonius* with him, for his wisdome and grave counsell. From whence when that service was ended, hee being sent to *Cæsar* himselfe, hee did so wisely demean himselfe in all his affairs, and did so sufficiently satisfie the Emperour in all things that he made good in every poynt, that worthy testimony which the Prince had given of him; whereupon he being at that time most honourably entertained of the Emperour himselfe, was by him not only advanced to the state and title of a Marquesse, but also equally joyned in commission with the Viceroy of *Naples*, (for his wisdome and experience in all kinde of affaires) to be assistant unto him, and fel-

low

low with him in swaying the Scepter of that Kingdome. In which office and function hee so carried himselfe, as he won the good will of both small and great, as well of the nobles, as of the Commonalty: yea insomuch as hee was deepely invested in the favour of the Emperour *Charls*, and King *Philip* his sonne. And so hee continued in this dignity til the last daye of his life, which was in the moneth of February, in the yeare 1562, he being himselfe more than threescore and ten years of age.

Such a father, and no worse had this *Galeacius*. As for his mother, shee was descended of the noble family of the *Caraffi*: and her owne brother was afterward Pope of *Rome*. [*That is Pope* Paul *the fourth*.] Which I affirm, not to that end as though this in it selfe, was any true praise or honour to *Galeacius*, but that his love to true Religion, and his constancy in defence thereof, (even against such mighty ones) may appeare the more admirable to all that heare it, as it heerby did to all that knew him: Of which his love to true Religion, wee shall speake more anon.

Galeacius being twenty yeares old, and the only son of his mother, who was now deceased; his father *Calanteonius* being de-

sirous to continue his name, to preserve his house and posterity, and to maintayne his estate and patrimony, whose lands amounted to the summe of five thousand pounds a yeare and upward; did therefore provide him a Wife, a Virgin of noble birth, called *Victoria*, daughter to the Duke of *Nuceria*, one of the principall Peeres of *Italy*, with whom he had in name of portion or dowrie six thousand five hundred pounds. He lived with his wife *Victoria* unto the yeare 1551. At which tyme hee forsooke house, family, and country for Religions sake: and in that tyme hee had by his wife six children, (foure sonnes and two daughters.) His eldest sonne died at *Panorma*, in the yeare 1577. leaving behind him one sonne and one daughter: the son obtaining by inheritance the Marquesdome of *Vicum*, (amongst divers other things) married a wife of noble birth afore his Grandfather *Galeacius* died. By whom, as I heare, he hath two children, to whome this *Galeacius* is great Grandfather.

Now all these particulars do I thus set down to this end, that the perseverance of so great a man may appeare the better by all these circumstances, which is no lesse than a most glorious victory over so many temptations.

Chap.

CHAP. II.

Of his preferment at Court, and the first occasion of his conversion.

THe Marquess *Calantonius* seeing so good hope of the continuance of his house and posterity, desiring not to preserve onely, but to increase and augment the dignity of his house, purposed therefore that his son *Galeacius* should seeke further honour and follow the Court. Wherefore making offer of him to the Emperour *Charls*, he was most kindly entertained into the Emperours house and service, and soon after was made the Emperors Gentleman-sewer. In which place and office within short time, he both won the favour of the Nobility, and the rest of the Court, and grew to be of speciall account even with the Emperour himselfe; for all mens opinion and judgement of him was, that there was not one of many to bee compared with him, for innocency of life, elegancy of manners, sound judgement, and knowledge of many things. Thus *Galeacius* was in all mens opinions in the high way to all honour and estimation: for the Prince whom he served

was most mighty, and the Monark of the biggest part of the Christian world. But all this was little: for God, the King of Kings, of his singular mercy and grace did purpose to call him to far greater dignity, and to more certain and durable riches. And this so great and rare a worke did the Lord bring to pass, by strange and speciall means. So it was, that in those dayes a certaine Spaniard, a Noble man did sojourn at *Naples*, who had to name *Johannes Waldesius*; this Gentleman being come to some knowledge of the truth of the Gospel, and especially of the Doctrine of Justification; used often to confer with, and to instruct divers other Noble men, his companions and familiars, in points of Religion, confuting the false opinions of our owne inherent justification, and of the merits of good works, and so consequently, detecting the vanity of many Popish points, and the fondnes of their superstitions: by which meanes hee so prevailed, or rather the Lord by him, that divers of these noble Gentlemen began to creep out of Popish darknes, and to perceive some light of the truth: Amongst the rest was there one *Johannes Franciscus Caserta*, a Noble Gentleman and kinsman to this one *Galeatius*.

Of this Gentleman first of all did *Galeacius* hear

heare divers things in conference, which seemed to him much contrary to the course of the vaine world; yea, much to cross even his age and estate, and course of life; as namely of the true means of our justification, of the excellency and power of Gods Word, of the vanity of the most of Popish superstitions, &c. For *Galeacius* esteemed and used this Gentleman as his familiar friend, both being neer of his bloud, & especially for that he was a Gentleman, of very good parts. Now although the speeches of this Gentleman did not at the first so far prevaile with him, as to make him forsake the vanities of this life; notwithstanding it was not altogether in vaine: for that God which had ordained him to be a speciall instrument of his glory, would not suffer so good seed to perish, though it seemed for a time to be cast even amongst thornes: neither will it be beside the purpose to set down particularly the means which it pleased God to use for the working of this strange conversion: amongst which this was one.

CHAP. III.

Of the means of his further sanctification.

AT that time *Peter Martyr Vermilius*, a Florentine, was a publick Preacher and

Reader at *Naples*. This man was a Canon regular (as they call them) a man since then of great name for his singular knowledge in Christian religion, his godly manners and behaviours, and for his sweet and copious teaching; for hee afterwards casting away his Monks cowle, and renouncing the superstitions of Popery, he shon so brightly in Gods Church, that he dispersed and strangely drove away the darkness and myst of Popery. *Galeacius* was once content at *Caserta* his motion to be drawn to heare *Peter Martyrs* Sermon; yet not so much for any desire he had to learne, as moved and tickled with a curious humour to heare so famous a man as then *Martyr* was accounted. At that time *Peter Martyr* was in hand with *Pauls* first Epistle to the *Corinthians*, and as he was shewing the weakness and deceitfullness of the judgement of mans reason in spirituall things, as likewise the power and efficacy of the Word of God, in those men in whom the Lord worketh by his Spirit; amongst other things hee used this simily or comparison: If a man walking in a large place, see a far off men and women dancing together, and heare no sound of Instrument, he will judge them mad, or at least foolish; but if he come nearer them, and perceive their order, and heare their Musick,

and

and mark their measures and their courses, he will then be of another minde, and not onely take delight in seeing them, but feele a desire in himselfe to beare them company and dance with them. Even the same (said *Martyr*) betides many men, who when they behold in others a sudden and great change of their looks, apparrell, behaviour, and whole course of life, at the first sight they impute it to melancholly, or some other fooliſh humour; but if they looke more narrowly into the matter, and begin to heare and perceive the harmony and sweet consent of Gods spirit, and his Word in them, (by the joynt power of which two, this change was made and wrought, which afore they accounted folly) then they change their opinion of them, and first of all begin to like them, and that change in them, and afterward feel in themselves a motion and desire to imitate them, and to be of the number of such men, who forsaking the World and his vanities, do think that they ought to reforme their lives by the rule of the Gospel, that so they may come to true and sound holiness. This comparison by the grace of Gods spirit wrought so wonderfully with *Galeazius* (as himselfe hath often told his friends) that from that houre he resolv'd with himself, more carefully to restrain his affections from

following

following the world and his pleasures, as before they did, and to set his mind about seeking out the truth of Religion, and the way to true happinesse.

[*See how the first step of a mans conversion from Popery is true and sound mortification of carnal lusts, and a change of life. See also how the first meanes to bring a man out of error to the truth is study of holy Scriptures.*]

To this purpose he began to read the Scriptures every day, being perswaded, that truth of Religion, and soundnesse of wisdome, was to bee drawne out of that fountaine, and that the high way to heaven was thence to bee sought. And further, all his acquaintance and familiarity did hee turne into such company, as out of whose life and conferences hee was perswaded hee might reap the fruit of godlynesse and a pure Religion. And thus farre in this short time had the Lord wrought with him by that Sermon: as first to consider whether he were right or no: secondly, to take up an exercise continuall of reading Scripture: thirdly, to change his former company, and make choyce of better. And this was done in the year 1541. And in the foure and twentieth yeare of his age.

Chap.

CHAP. IV.

Of the ſtrange cenſures the world gave of his converſion, and how the better ſort rejoyced at it.

BUT when this ſudden alteration of this noble and young *Galeacius* was ſeene and perceived in *Naples*, it can bee ſcarce ſet down how greatly it amazed his companions; which as yet cleaved to the world, and to the affections of the fleſh: many of them able to render no cauſe of it, could not tell what to ſay of it; ſome judged it but a melancholicke paſſion: others thought it plaine folly, and feared he would become ſimple and doting, and that his wit began by ſome meane to be empaired. Thus every one gave his verdict and cenſure of him, but all wondred, and doubted what it would turn to. But the better ſort of men, and ſuch as feared God, and had their minde inlightned with ſome knowledge of Religion, as they wondred no leſs to ſee ſo great a change in ſo great a man, ſo likewiſe they were ſurprized with exceeding joy to ſee it: for they were perſwaded that God had ſome great and extraordinary work

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in it; that a young Gallant, a Noble man of such wealth, and honour as he was, living in such delight and pleasures, in so generall a corruption of life, both in Court and Countrey, but especially his age, nobility, wealth, and honour being joyned with the wanton deliciousnes of the Courtly life: I say, that such a man should bee indued with the spirit of holines, and so far affected with Repentance, as that he should contemn all those in respect of Heaven; they esteemed of it (as it was indeed) a rare matter, and seldome seene in the world: and therefore they greatly rejoyced at it, and praised the Lord on his behalfe. Amongst those men that thus rejoyced at his conversion, was one *Marcus Antonius Flaminius*, a Scholar of great name, and an excellent Poet, as his Paraphrase on the Psalmes, and other very good Poems doe sufficiently testifie. *Galeacius* about this time received a Letter from this *Flaminius*, wherein he did congratulate, and rejoyce with him, for the grace & gift of God, which was bestowed on him in his conversion. This Letter I thought good to insert into the body of this story, (as being worthy of no lesse) to the end that it might bee a witnes in times to come, of the good opinion wch such men had conceived of him, who knew the foundation of true justification,

Mar: Ant: Flaminius, a great Scholar in Italy, writeth to Galeacius, and congratulateth with him, for his holy and happy change.

fication, though they were yet possessed with other errours, as about the Sacraments, and of the Mass, &c. which alas, as yet they were not able to discern of, as after by the greater grace of God this *Galeacius* did. The Copy of the Letter is this.

CHAP. V.

Marcus Antonius Flaminius, *a great Scholar in Italy, writeth to* Galeacius, *and congratulateth with him, for his holy and happy change.*

To the Right Honourable, *Galeacius Caracciolus.*

RIght Noble Lord, when I consider seriously these words of *Paul*, Brethren, you see your calling, that *not many noble, not many wise, according to the flesh, not many mighty are called: but God hath chosen the foolish things of this world to confound the wise, and weake things to confound the mighty, and base things in the world, and things not accounted of, and things that are not, to bring to nought things that are.* When I say, I consider

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of these words, so often I admire at that rare blessing of God, which he hath vouchsafed to you a noble and mighty man: namely, that he should grace you with that true and incomparable Nobility, which is attained by true faith in Christ Jesus, and a holy life. As much greater as this blessing is, so much the more holy and sincere ought your life to be, and so much the more uprightly are you to walke with your God; lest that your thornes (that is, riches, pleasures, and honours,) should choke the seed of the Gospel which is sowne in you.

For this I am sure of, that God hath begun some great work in you, which hee will finish to the glory of his owne name, and will bring to passe; that as heretofore you had care so to live a Noble man amongst Noble men, that you might observe the decorum and maintain the dignity of nobility: so hereafter that you may employ your whole selfe in this, that you may defend and uphold the honour and dignity of the children of God; whose duty it is to aime at the perfection of their father with all endevours, and in their life upon the earth to resemble that holy and heavenly life, wch they shal leade in the world to come. Call to mind continually (my good Lord) in all your words and deeds, that wee

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are graced with this honour to be made the sons of God by Jesus Christ: for that meditation will by the help of the holy Ghost, work this care in us, that wee never commit any thing unworthy of that holy name of Christ, by which we are called. And yet alas, such is our estate, as that if we do endevour to please Christ, we are sure to displease men, and must bee content to contemn the vaine glory of the world, that wee may injoy heavenly and eternall glory with God; for it is impossible (as Christ saith) *for him to believe in God, which seeks the honor and praise of men.* I mean of the men of this world, which as the kingly Prophet saith, *are lighter and vainer than vanity it selfe.* And therefore their judgement is little worth, and less to bee esteemed: but rather the judgement of God, who seeth not all our actions onely, but even our most hidden thoughts and purposes. Which being so, were it not folly and madness to displease such a God, to please so fond a world? It were a shamefull thing if a Wife should indeavour to please other men, rather then her Husband. How much more then unworthy is it if our soules should rather aime to please the vaine world, than their most holy Spouse Christ Jesus? If the onely Son of God was content not only to be reviled, yea, and scour-

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ged; but even to die upon the Crosse as a cur-
sed malefactor, and all for us: why shou
not we much more beare patiently the taun
and mocks, yea even the slanders of God
enemies? Let us therfore arme our selves as
were with a holy pride, and (in a sort) scor
and laugh at their mocks; and putting upo
us mercy and pitty as the feeling members o
Christ, let us bewaile so great blindnesse i
them, and let us intreat the Lord for them
to pull them out of that palpable darknes
into his true and marvellous light, lest Sata
bind them to himselfe in his everlasting pren
tiship; and so being his bond-slaves, and hire
sworne servants of his blacke guard, do sen
them out to persecute Jesus Christ in his mem
bers. Which when they have done all they
can, and all that the Divell their Master ca
teach them, though the Divell himself should
burst with malice, and they for anger grind
their teeth; yea shall it all tend to the magni
fying of Gods glory, which they labour to
obscure, and to the furtherance of their salva
tion whom they so disdained: yea, to the in
crease of their glory in a better world, whō in
this world they thoght worthy of nothing, but
of all disgrace: And surely (my most honorable
Lord) he that is possessed with the certaintie of
this faith, will without doubt make open war

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with the corrupt affections of his own nature, and with all the world, yea, even with the Divell himselfe; and will not doubt but in time even to overcome them all. Therfore let us humble our selves to our God and Father everlasting, that he would increase that faith in us, and bring forth in us those most blessed & sweet fruits of faith in our hearts and lives, which hee useth to worke in them whom hee hath elected: that so our faith may appear not a fained, but a true faith: not a dead, but aliving faith: not a human, but a divine work in us: that so it may be to us an infallible pledge of our salvation to come. Let us labour to shew our selves the legitimate and undoubted children of God, in seeking above all things, that his most holy name may bee sanctified in in our selves and others; and in imitating his admirable love and gentlenesse, which makes his Sunne to shine on good and bad. Let us worship his heavenly Majesty in spirit and truth: and let us yeeld up the temple of our hearts to Christ Jesus, as an acceptable sacrifice unto him; yea, let us shew our selves members of the heavenly high Priest Christ Jesus, in sacrificing to God our bodies, and in crucifying the flesh with the affection, & lusts thereof; that sin being dead, God may create in us a spirituall life, whereby Christ Jesus may

live in us. Let us die to sinne, and die to our selves, and to the world, that wee may live blessedly to God and Christ Iesus: yea let us acknowledge and shew by our lives, that we were once dead; but now are raised to the life of grace, by the power of Christ Iesus. Let our conversation bee heavenly, though wee live on the earth: let us begin that life here which we hope to lead in heaven: let the image of God shine bright in us: let us disgrace and wear out the old image of sin and Satan, and labour to renew the Image of of Christ Iesus, that all that see us may acknowledge Gods Image in us. Which holy image of grace, as it is beautifull and glorious in all Gods Saints; so in you (my good Lord) it shall be so much more glorious, in as much as you goe before others in birth, Nobility, honour, and high place. O what a pleasant sight is it to all true Christian men: yea to the Angels; yea how acceptable to the Lord himselfe, to behold a man of your place and estate so farre to forget the world and denie himselfe: so deeply to consider the frailty of his owne nature, and the vanity of all temporall things, as to say with Christ, *I am a worme and no man*: and to cry out with *David, turne thy face to me & have mercy upon me, for I am desolate and poore*; O happy and true rich man,

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which hath attained to this spirituall and heavenly povertie, and can give a farewell to himselfe and the world, and all things that he hath for Christs sake, and can freely renounce and forsake carnall reason, humane learning, companie, and counsell of friends, wealth, honours, Lordships, pleasures of all sorts, delight of the Court, high places and preferments, dignitie, and offices; yea, favour of Princes; yea, his own selfe! How welcome shal he be to Christ, which can denie all those for Christs sake? Such a one may goe for a foole in the world; but he shall be of the Almighties counsell, such a man knoweth that felicitie consists not in any thing that this world can afford, and therefore in the midst of all his wealth and abundance, he crieth out to God as though he had nothing, even out of the feeling of his heart; *Give us this day our dayly Bread.* Such a man preferreth the rebuke of Christ before the honour of the world, and the afflictions of Christs Religion, before the pleasures of the world: and because he despised all things in respect of Christ, and his righteousnes, and is possessed and grounded with Gods spirit; therefore hee sings with true joy of heart with the kingly Prophet; *The Lord is my Shepheard, therefore I can want nothing; neither will I feare hun-*

ger or any outward thing, hee feeds me in greene pastures, and leads me forth beside the Water of comfort. This man distrusts himselfe and all the creatures in the world, that hee may trust and cleave onely unto God: neither aimes he at any pleasure, any wisdome, any honour, any riches, any credit or estimation, but such as comes from God himselfe: and therefore professeth with the same Prophet. *I have none in heaven but thee alone, and none in the earth do I desire but thee: my flesh consumeth with longing after thee, and thou Lord art my heritage and portion for ever.* Hee that spake thus was a wealthy and a mighty King, yet suffered hee not the eyes of his minde to bee blinded or dazled with the glittering glory of riches, pleasures, or honour, or ought else that a Kingdome could give: for hee knew well that they all came of God, and were held under God, and must all bee used to his glory, and that hee that gave them hath farre better things to give his children. And therefore that King and Prophet makes his heavenly proclamation before all his people; *Blessed art thou, O Lord God our Father for ever and ever: thine O Lord is greatnesse, and power, and glory, and victory: all that is in heaven and earth is thine, thine is the Kingdome Lord, and thou excellest as head over all: riches and ho-*

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nour owne of thee, and thou art Lord of all: in thy hands is power, and strength, and honour, and dignity, and Kingdomes are in thy disposition: therefore wee give thee thanks O God, and wee extoll thy great and glorious name. But who am I, and what is my people, that we should promise such things to thee? For we are strangers before thee, and sojourners as all our fathers were; our dayes are like a shadow upon the earth, and here is no abiding.

See how *David* cannot content himselfe in abasing himselfe, and extolling the Lord: and in how many words his affections utter themselves. This was *Davids* meditation, and let this be your Looking-glasse: in this Looking-glasse look once a day, and pray daily, that God would still open your eies to behold your own vilenesse; and his incomprehensible power and love to you, that with King *David* you may humble your self under the mightie hand of his Majesty, and acknowledge all power and glory to belong to God alone, that so you may be made partaker of those heavenly graces which God bestoweth not on the proud and loftie, but on the humble and meek. Remember that ordinance of the eternall God, that saith: *Let not the wise man glory in his wisdome, nor the strong man in his strength, nor the rich man in his riches, but let him that glo-*

rieth glory in this, in that he understandeth and knoweth me, that I am the Lord which do mercy and justice on earth: for these things please me, saith the Lord. (Therefore my good Lord) if you list to boast, boast not as the world doth, that you are rich, or that you are of noble birth, or that you are in favour with the Emperour and other princes, or that you are heire apparent of a rich Marquesdom, or that you have married so noble a Woman: leave this kind of boasting to them, who have their mindes glued to the World, and therefore have no better things to boast on: whose portion being here in this life, they can looke for nothing in Heaven. But rather rejoice you are entred into the Kingdome of grace; glory in this that the King of Kings hath had mercy on you, and hath drawn you out of the misty darkness of errours, hath given you to feel his endless love and mercy in Christ, hath made you of the childe of wrath, his owne son; of a servant to sin and the Divell, an heire of Heaven; and of a bondslave to Hell, a free Denison of the heavenly Jerusalem; and glory in this, that even Christ Jesus himselfe is given you, and made your owne, and with him all things else. So that as *Paul* saith, *All are yours, whether the world, or life, or death, things presens, or things to come, all are yours in*

bound by Christ, who is the onely felicity of our soules: and therefore whosoever have him, have with him all things else. This is the true glory and the sound boasting of Christianitie: for hereby is Gods mercy extolled, and mans pride troddē under foot, by which a man trusting too much to himselfe, rebelleth against God. This glorious boasting makes us humble even in our highest honors, modest and meek in prosperitie, patient and quiet in adversitie; in troubles strong and courageous, gentle towards all men, joyfull in hope, fervent in prayer, full of the love of God, but emptie of all love of our selvs or ought in the world: yea, it makes us Christs true beadsmen, and his sworne servants, and makes us yield up our selves wholly to imitate and follow Christ, and to esteem all things else as fraile and vaine; *yea dung and drosse that wee may win him.*

Right Honorable and my good Lord, you see that I am so willingly employed in this service of writing to your Honour, and in conferring with you of heavenly matters, that I have forgot my selfe or rather your Honour in being so tedious, which in the beginning I purposed not. I am privie to my selfe and of my owne ignorance, and guilty of mine own insufficiency, as being fitter to be a scholer

than a teacher; and to heare and learne my selfe, rather than to teach others: and therefore I crave pardon of your Honour. Farewell. The moſt reverend Embaſſadour deſireth in his heart hee had occaſion to teſtifie indeed, that true good will which in his ſoul he beares you: In the mean time he ſalutes you, and ſo doth the illuſtrious Princeſſe of *Piſtaria* her highneſs; and all other the honorable perſonages which are with mee: all which rejoyce for this good worke of God in you, and in all kindneſſe doe kiſſe your hands; and they do all earneſtly intreat the Lord for you, that he that hath begun ſo great a worke in you, would accompliſh the ſame to the end; and the richer you are in temporall goods, in lands, and lordſhips, that he would make you ſo much the more poore in ſpirit; that ſo your ſpirituall poverty, may doe that which your wordly riches and honor cannot; namely, bring you at laſt to the eternall and never fading riches of the world to come: Amen: farewell. From *Viturbium*.

Your Honours moſt humbly addicted, and moſt loving Brother in Chriſt,

M. Antonius Flaminius.

Chap.

Of the many temptations the Devill used to pull him back, as by his father, his wife, and by noble men of his acquaintance.

CHAP. VI.

Of the many temptations the Divell used to pull him back, as by his Father, his wife, and by noble men of his acquaintance.

BY this and other holy meanes *Galeacius* was confirmed in the doctrine of the truth, and went forward constantly in the course of Gods calling, and the waye of godlinesse. But the more couragiously hee went on, the more fiercely the Divill raged against him by his temptations, endeavouring thereby to hinder him in that happy course: yea and if it were possible to drive him back againe; which course hee commonly takes against those, who have propounded to themselves to tame the rebellion of the flesh, and to relinquish the vanities of the world. And first of all, this zealous course of his in Religion procured him an infinit number of mockes, and made him subject to most vile slanders; yea made him incurre the hatred of a great number, but especially did hee herein displease and vex his father, as one that was not one that was not onely of a contrary religion, but

but one who only intended the honour of his house and the advancing of his posterity, to all the honour that might be which in respect of religion *Galeacius* cared not for at all: and therefore he did often sharply chide him, and charged him with his fatherly authoritie, to put away those melancholly conceits (as he tearmed them.) No doubt but this was most grievous to him, who alwayes most submisse and obedient to his father. W25

But another griefe did more inwardly afflict him, which was in respect of his wife *Victoria*. Who though shee was allwayes a most kind and dutifull wife, as also very wise, yet shee would by no meanes yeeld to this motion and change of Religion; because shee thought and feared it would breed infamie and reproch to her selfe and her house; and therefore was continually working on him by all meanes and devices shee could, laboring to move him by teares and complaints, and by all kinds of intreaty that a wife could use to her husband: and with all sometimes urging him with such vaine and fond reasons as commonly women of that Religion are furnished withall. What anvexation this was, and what an impediment to his conversion, such may judge easily, who are combered with husbands or wives of a

and contrary

contrary Religion. And no little griefe and temptation was it to him, beſides all theſe that the moſt part of the noble men in and about *Naples* (being either of his blood, or kindred, or his familiar friends) uſed continually to reſort unto him, to follow their old and ordinary ſports and pleaſures. Alas how hard a thing was it to ſhake off all theſe on a ſudden, and to take upon him a direct contrary courſe of life to that hee had led with them afore; which he muſt needs doe if he would goe on as hee had begun? And further, it was no little vexation to his ſoule, to live in the Court, when his office and place called him thereunto: for there he might heare of any thing rather than of Religion: and not a word by any meanes of Gods Word, whereby to ſave his ſoule, but talke enough of common and wordly preferments and pleaſures, and deviſing of meanes for the moſt cruell handling and diſpatching out of the way all ſuch as ſhould depart from the Romiſh faith. Any Chriſtian heart may eaſily conceive how deeply thoſe temptations and hinderances vexed his righteous ſoule in this his courſe towards God: in ſo much as a thouſand to one, they had turned him back againe; and doubtleſſe they had done ſo indeed,

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had turned him backe againe; and doubtleſſe they had done ſo indeed, had not God aſſiſted him with ſpeciall grace.

CHAP. VII.

How he eſcaped the ſnares of the Arrians, Anabaptiſts, and after of the Waldeſians: and of his reſolution to leave his countrey, honours and livings, to enjoy the benefit of Gods Religion.

BVt above all theſe, Satan had one aſſault ſtrongeſt of all, whereby he attempted to ſeduce him from the true and ſincere Religion of God. About that time the Realme of *Naples* was ſore peſtred with Arrians and Anabapriſts, who daily broched their hereſies amongſt the common people, colouring them over with glorious ſhewes. Theſe fellowes perceiving *Galeacius* not fully ſeiled as yet in Religion, nor yet ſufficiently grounded in the Scriptures, tried all meanes they could to intangle him in their errours and blaſphemous fancies; wherein the mighty work of God was admirable towards him: for hee being a youth, a gentleman, but a mean ſcholar, and little

little ſtudied, and but lately entred into the ſchoole of Chriſtian Religion; who would have thought that ever he could have reſiſted and eſcaped the ſnares of thoſe heretickes; many of them being great and grounded ſcholars & throughly ſtudied in the Scripture? Notwithſtanding, by the ſincere ſimplicity & plainneſſe of Gods truth, and the inſpiration of the Holy-Ghoſt, hee not onely deſcried the fondneſſe of their hereſies but even untied the knots, and brake their nets and delivered himſelf, and mightily confuted them: yea ſuch was the working of God, as being ſometime in their meetings, hee was ſtrongly confirmed in the doctrine of the truth by ſeeing and hearing them. Thus by Gods mercy he eſcaped and was conquerour in this fight.

But the devill had not ſo done with him, for another and more dangerous battell preſently followed. The Waldeſians of whom wee ſpake before, were at that time in *Naples* in good number. With them did *Galeacius* daily converſe, their courſes of life and ſtudy being nor farre unlike. Theſe Diſciples of *Waldeſius* knew as yet no more in Religion but the poynt of Juſtification: and miſliked and eſchewed ſome abuſes in Popery; and nevertheleſſe ſtill frequented Popiſh Churches; heard

heard Maſſes, and were preſent ordinarily at vile Idolatries. *Galeacius* for a time conver-ſed with theſe men, and follwed their way: which courſe doubtleſſe would have ſpoiled him, as it did a great ſort of them; who afterwards being taken and committed for the truth, were eaſily brought to recant their Religion, becauſe they wanted the chiefe and the moſt excellent points, nor were not ſufficiently ſetled: and yet afterwards againe, not daring to forſake their hold in Juſtification; and therfore comming to it againe, were taken as relapſers and backſliders, and put to extrem torments and cruell death. In the like danger had *Galeacius* beene, but that the good providence of God otherwiſe diſpoſed, and better provided for him: for his office and place that hee bare in the Emperours Court, called him into *Germany*, and ſo with drew him from his companions, the Waldeſians, for the Lord had a greater work to work in him than the Waldeſians were able to teach him: for there in *Germany* hee learned (that hee never knew afore) that the knowledge of the truth of Juſtification was not ſufficient for ſalvation; whileſt in the meane time a man wittingly defiled himſelfe with Idolatry, which the Scripture calls ſpirituall whordome: and of no man did hee reap more

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ſound and comfortable inſtruction than of *Peter Martyr*, of whom we ſpake afore; whom God had lately called out of *Italy* and confirmed him in the truth. This *Martyr* inſtructed *Galeacius* ſoūdly, in the way of truth, and made it plaine, by privat conferences aswel as publik; for he was then publik profeſſor of Divinity at *Strasbourgh* in *Germany*. *Galeacius* furniſhed with thoſe inſtructions, returned to *Naples*, and preſently reſorting to his companions, the Waldeſians, amongſt other points conferred with them about the eſchewing of Idolatry, and delivered his judgement therein. But they not indūring ſcarce to heare it, preſently forſooke him; for they would by no meanes entertaine that doctrine, which they knew was ſure to bring upon them afflictions, perſecutions, loſſe of goods and Honours, or elſe would cauſe them to forſake country, houſe, and land, wife, and child, and ſo every way threatned a miſerable eſtate to the profeſſor thereof. Now this their forſaking of him, and telling him of the danger of this profeſſion was another ſtrong temptation to keepe him wrapped in their Idolatry, and to make him content himſelfe with their imperfect and peeced Religion. But GOD which had in his eternall election predeſtinated him, that

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hee should be a singular example of constancy to the edification of many and the confusion and condemnation of luke warme professors; gave him that excellent resolution, and that heavenly courage, as hee escaped at last conquerour over all those temptations and assaults of Satan; and nothing could suffice or content him but the pure Religion, and also the profession of it: and therefore seeing no hope of reformation in *Naples*, nor any hope to have the Waldesians joyne with him, and seeing plainely that hee could not serve God in the countrey; he resolved undoubtedly that hee would forsake the Countrey, and seek for Christ and his Religion whereseever hee might find them; and that hee would rather forsake father, wife, children, goods, and lands, offices and preferments to win Christ, than to enjoy them all and want Christ Iesus

CHAP. VIII.

Of the grievous combats betwixt the flesh and the spirit, when he resolved of his departure.

NOw here by the way it may not be omitted, what kind of cogitations hee had after

often said came into his mind, as hee was deliberating about this great matter. For first of all, as often as he looked on his father, which hee did almost every houre, who deerly loved him, and whom againe hee respected in all duty and reverence: so often doubtelesse he was stricken at the heart with unspeakable griefe to think of his departure; his mind no doubt often thinking thus: What, and must I needs forsake my deare and loving father, and canot I elsse have God my Father? O miserable and unhappy Father of my body, which must stand in comparison with the Father of my soule! And must I needs faile in duty to him, if I performe my duty to God? Omiserable old man! for what deeper wound can pierce him, than thus to be deprived of the onely staffe and comfort of his old age! Alas shal I thus leave him in such a sea of troubles; and shall I be the only means to strike into his heart the deepest wound of griefe that yet ever pierced him in all his life? This my departure is sure to make my selfe the obloquy of the world: yea, to breed reproch and shame to the Marquesse my father, and to my whole stock and kindred.

How is it possible that the good old man can overcom or indure so great a griefe, but rather hee must needs be swallowed up of it, and so

with woe and misery end his life; Shall I then bee the cause of death to my father, who would it need had beene redeemed my life with his one death? alas what a misery is this like to be either to me, or him, or us both? yet must I care lesse for bringing his gray head with sorrow unto the grave, than for casting my own poore soule with horror into hell. And no lesse inwardly was hee grieved in respect of his noble wife *Victoria*: for having no hope that she would renounce Popery, and goe with him, therefore he durst not make knowne unto her the purpose of his departure; but rather resolved for Christs sake to leave her and all, and to follow Christ. She was now as hee was himselfe, in the prime of Youth, a Lady of great birth, faire, wise, and modest; but her love and loyalty to her husband surpassed all. How was it possible patiently to leave such a wife, so that his perplexed mind discoursed on this fashion when he lookt on her? And shall I so, yea so suddenly and so unkindly leave and forsake my wife my most deare and loving wife, the onely joy of my heart in this world, my companion and partner in all my griefe and labour: the augmenter of my joy, the lessener of my woe? And shall I leave her, not for a tyme (as heretofore I did when the Emperours service called

called me from her,) but for ever, never againe to enjoy her: yea it may be never to see her? And shall I deprive my selfe of her, and thereby deprive my selfe of all others also, and of all the conjugall life and married estate? And shall I so leave her desolate and alone in that estate and age whereof she is? Alas poore Lady, what shall shee doe, what shall become of her, and of her poore little ones, when I am gone? How many dolefull daies without comfort, many waking nights without sleepe, shall shee passe over? What will shee doe but weepe and waile, and pine away with griefe? And as hee cast these things in his mind, he thought he even saw his wife, how shee tooke on with her selfe, sighing and sobbing and weeping; yea howling and crying, and running after him with these pittifull out-cries: Ah my deere Lord, and sweet husband whither will you goe? and wil you leave me miserable woman, comfortlesse & succourless? What shal become of me when you are gone? what can Honours, pompes, riches, gold, silver, jewels, friends, company, all delights and pleasures in the earth; what can they all doe to my comfort when I want you? And what joy can I have in my children without you, but rather my griefe to bee doubled to look on them? And how can I or

the world bee perſwaded that you care for them, and for my ſelfe? Is this the love that thou ſo often boaſtedſt of? Ah, miſerable love which hath this iſſue: either never didſt thou love mee, elſe never had true love ſo ſtrange an end as this of yours hath. And yet which is worſe than all this, you never ſhewed mee the cauſe of this your ſtrange departure: had I knowne cauſe, it would never have grieved mee halfe ſo much: But now that the cauſe is not knowne, what will the would judge, but the fault is in mee? at leaſt if they cannot condemne me for it; yet how reprochfull will it bee to mee, when every baſe companion dare lay it in my diſh, and point at mee with their fingers when I goe by, and ſay, this is that fond woman, who married him with whom ſhe could not live, and whom her husband diſdained to live withall? This is that ſimple foole, who is deſolate having a husband: and a widow, her husband yet being alive. Either ſhall I bee counted wicked, which have cauſed thee to leave mee; or fooliſh, miſerable, and unhappy, who choſe ſo fondly, as to take him whom I could not be ſure of when I had him. In word, I ſhall bee deprived of thee: yea of all poſſibility of having any other, and ſo having a husband, and of a Noble Family, I ſhall

live in all misery altogether without a husband. These two cogitations of his father and his wife greatly tormented him, and the more because he laboured to keepe close this fire; which burned & boiled in his heart: namely, to conceale his departure, lest by being knowne, it might bee hindred, which hee would not for a world.

Yet there was a third and speciall care that pinched him, and that was for his children, which were six in all; goodly and towardly children, and worthy of so noble parents: the more griefe was it, in that they were so young, as that they could not yet conceive what it was to want a father; the eldest was scarce fifteene, and the youngest scarce foure yeares old: hee loved them with most tender and fatherly affection, and was againe loved and honoured of them. It is wonderfull to think, how when his wife the Lady did give into his armes his yongest childe, to play withall (as oftentimes Wives use to doe) how it were possible for him, and what adoe hee had with himselfe to containe from floods of teares; especially because his eyes seeing them, and his heart taking delight and pleasure in them, his mind could not but discourse on this maner: And shall I with in these few daies utterly forsake these

ſweet babes, and leave them to the wide and wicked world, as though they had never been my children, nor I their father? Yea happy had I been if I had either never had them, or having them might enjoy them: To bee a father of no children, and yet to have children, that is a miſery. And you poore Orphans, what ſhall become of you when I am gone? your hap is hard, even to bee fatherleſſe, your father yet living; and what, can your great birth now help you? for by my departure you ſhall loſe all your living and wealth, and all your dignity whatſoever which otherwiſe you had beene ſure of it: nay my departure ſhall not onely deprive you of all this, but lay you open to all infamy, reproach, and ſlander, & bring upon you all kind of miſery. And thus then ſhall the time bee curſed that ever they had mee to their father. And what can your woefull mother doe when ſhe looketh on you, but weepe and wring her hands, her griefe ſtill increaſing as ſhee looketh uponyou? Yet thus muſt I leave you all confounded together in heapes of griefe, weeping and wailing one with another, and I in the mean time weeping and wailing for you all. Many other griefes, temptations and hinderances aſſaulted him, though they were not ſo weighty as theſe formerly named, yet

which

which might have been able to have hindred any mans departure, being in his case; as to leave the company of so many gallant noblemen and gentlemen, his kindred and acquaintance; to lose so honourable an office and place hee herein the Emperours Court; to leave for ever his native soile, the delicate *Italy*; to deprive himselfe and his posterity of the noble title and rich living of a Marquesdome; to undertake a most long and tedious journey; to cast himselfe into exile, poverty, shame, and many other miseries without hope of recovery for ever; to change his former pleasant life into all hardnesse, and give a farewell to all the delicacies of *Italy*, wherein hee was brought up; to leave that goodly garden of his father the Marquesses, which once should bee his own; the goodliest garden almost in all *Italy* or all Christendome, which was furnished with plants of all sorts, and these not onely of all as grow in *Italy*, but even such as were to bee got out of all other Countries: this garden and Orchard was so exquisite both this way, and in divers other sorts of elegancies, that a great number of men of all qualities resorted daily out of all countries to see it. But this and all other the pleasures and delicacies of this present life could doe nothing with him to remove him

from his purpose; but hee renounced them all, and resolved to leave them all, to follow Christ: so strong and admirable was the constancy of this noble Gentleman.

CHAP. IX.

How after all the temptations which flesh and blood laid in his way to hinder his departure, he consulted with the Lord, and from him received grace to overcome them all.

BUt it may be asked, whereupon was grounded so great unmoveablnesse of this purpose, or whence came it? If we aske the world and common judgement, they will answere that doubtlesse melancholike humours prevailing in him, spoiled the man of his judgement and naturall affections, and impaired common sense and reason; and thence proceeded this obstinate and desperate purpose, as the world judgeth of it. But if a man lift up his eyes higher and behold the matter more seriously, hee might have manifestly seen that it came to passe by the mercifull blessing and strong hand of God, who from all eternity had predestinate him, that hee

hee should stand so unmoveable: against all temptations and continue in one tenor stedy and stedfast, until hee had made void all the attempts of Satan, and removed all the stumbling blocks which his flesh and blood, and carnal reason could cast in the way; for the which purpose the Spirit of God enabled him to reason with himselfe on this sort; Thou Lord art hee who drew and deliveredst mee out of the thicke and mistie darknes of ignorance, and hast enlightned thy minde with the light of thy Holy Spirit, and with the heavenly knowledge of thy truth: thou hast made known to me the way of salvation, and hast ransomed me to thy selfe by the bloud of thy Son. Now therefore good Lord and holy Father, I am wholly thine, and consecrated to thy glory; and as I am thine, I will follow thee and obey thee, and walke in the waie of thy will whither soever thou shalt call me. Not my Father, nor my Wife, nor my Children, nor my Honours, nor my Lands, nor my Riches, nor all my delicacies and pleasures shal hold or hinder me one hour from following thee. I denie my selfe O Lord, and I denie this whole world for thee and thy sake: O Lord thou knowest me, and the readines of my minde to wait upon thee, and how that my heart is inflamed with the fire

of

of thy love: Yet thou seest again how manie enemies compass me, how manie hinderances lie in my waie, and how manie temptations and impediments lie upon mee, so that I am scarce able to move or lift up my head unto thee: O Lord, I am now in the depths of those troubles, out of which the holy Prophet *David* once cried to thee, as I doe now; O *Lord have mercy on me, and deliver my soule.* And although Satan and my owne flesh doe affright me in this my purpose, whilst they set before mine eyes, the crosse, the infamie, and the povertie, and so manie miseries, which I am like in this my new profession to undergoe: notwithstanding O Lord, I lift up my selfe in the contemplation and beholding of thy infinite Majestie; and therein I see and confess that that crosse and affliction is blessed and glorious, which makes me like and conformable to Christ my head; and that infamie to bee honourable, which sets mee in the waie to true honour; and that povertie to be desired, which depriving a man of some temporal goods, wil reward him with an heavenlie inheritance, than which, there is nothing more precious, I meane O Lord with thy owne selfe, and thy glorie, O everlasting God, and that by thy only Son Jesus Christ; that so I enjoying thy glorious presence, may

live

live for ever with thee in that heavenlie societie: O blessed and happie these miseries that pul mee out of the Worlds vanities, and sinke of sinne; that I may bee made heire of an everlasting glorie. Welcome therefore the crosse of Christ, I wil take it up, O Lord, and wil follow thee.

With these and such like holy meditations, and other holy means, he overcame at last the attempts of Satan, all his owne naturall and carnall affections: yea, and the world it self, and verified that in himselfe which *Paul* affirmeth of Gods true elect, that *they that are Christs have crucified the flesh with the affections and the lusts:* that is, have crucified their souls for Christ, who crucified himselfe for them. O Satan, Gods enemie and his childrens, how vain were all thy attempts, and how light all thy assaults? in vaine dost thou set upon those for whom Christ vouchsafed to die, and suffer on the Crosse: upon which crosse hee so brake thy head and thy power, and so trampled over thee, that now thou shalt not be able to touch the least haire of the head of anie of those for whom he died. And as for *Galeacius*, he had builded his house on the Rock, and founded it so sure; that no winde, no raine, nay, no flouds of griefs, nor tempests of troubles, nor whirlwinde of tempta-

temptations could once remove him: and so he continued resolute as a Christian Souldier and Conqueror; fully minded to leave his Countrey at the next opportunitie hee could take: his minde I cannot tel whether more ravished with joy one waie, or more perplexed with griefe another waie; but betwixt joy and griefe he still continued his purpose, until at last his spiritual joy overcomming his natural and carnal griefe, hee fully concluded that in despight of the Divel and all impediments in the world, hee wil surely goe.

CHAP. X.

How he performed his heroicall resolution, leaving all for Christ, and going to Geneva.

WHereupon making knowne his minde but to a fevv, and those his most familiar friends, and of whom hee hoped wel for Religion; hee wrought upon them so far, as that they promised and vowed they would accompanie him in this voluntarie and Christian banishment, that so they might enjoy the true libertie and peace of con-

conſcience in the true Church of God. But how deep and unſearchable the judgements of God are, the event afterward ſhewed: for divers of them (though not all) vvho for a time ſeemed to bee indued and led vvith a moſt earneſt zeale of Gods glorie in this action; vvhen they came to the borders of *Italy*, and conſidered vvhat they forſook, and to vvhat they novv tooke themſelves: firſt began to looke backe againe to *Italy*; aftervvards vvent back againe indeed, and ſo turned againe to the vomit of their pleaſures.

But this ingratitude to the Lord for ſo great a favour offered them, the Lord purſued with a juſt revenge: for purpoſing to ſerve God in their pleaſures, and in the midſt of Popery, they were after taken by the Spaniſh Inquiſition; and ſo publickly recanting and abjuring Chriſtian Religion, they were afterward ſubject to all miſery and infamy; neither truſted nor loved of the one ſide nor the other. This fearfull diſſertion and backſliding of theirs, doubtleſſe was moſt grievous to *Galeacius*; and verily the Devill hoped heereby yet once againe to have diverted him from his intended courſe, in making him bee forſaken of thoſe by whoſe company and ſociety hee hoped to have beene greatly comforted in this diſcomfortable voyage. But notwithſtanding

ding all this, *Galeacius* continued resolute in his purpose, and at last finding opportunity, attempted his departure, and made fit for it; yet made no shew of any such matter; but rather coloured and concealed his intent, lest the authority of his father might any way hinder his so godly a purpose: and so gathering together foure thousand markes of his mothers goods which shee had left him: on the one and twentieth of March, 1551. in the yeere of his age the foure and thirtieth, he departed from *Naples* in manner as hee was wont to doe afore, making it knowne that hee purposed to goe into *Germany* to the Emperour; who at that time held his Court at *Auspurge*: and thither indeed hee went accordingly: and stayed serving in his place and office till the six and twentieth of May in the same yeare: Upon which day leaving the Court and the Emperours service, and his honourable office which there hee bare; and taking his last and everlasting farewell at the Court, and all worldly delights, (and yet dedeparting in ordinary sort as afore, and in purpose to goe into the Low Countries, as some thought) he tooke his journey straight toward *Geneva*, and thither came by Gods good hand the eight of June, and there rested his weary, and reposed his much more wearied

ed conſcience, with a full joyfull heart: yea with the greateſt joy that ever came to him in all his life, but onely at the time of his converſion.

CHAP. XI.

Of his arrivall at Geneva, and his entertainment there: and eſpecially his acquaintance and friendſhip with Calvine.

IN the City of *Geneva* (though there was a Church of *Italians* who likewiſe were come thither for the Goſpell) yet he found not one whom he knew, ſave one *Lallantius Rangonius* a noble man of *Siena* in *Italy*: this Gentleman had been one of his familiar acquaintance when they were at home, and now was Preacher of Gods word to the Church and Congregation of the *Italians*, who were then at *Geneva*. Now when he ſaw that the mercy of God had granted him to arrive at this quiet and happy Haven, where hee might with liberty of conſcience ſerve God, free from the corruptions of the world; and the abominable ſuperſtitions and Idolatry of Antichriſt;

tichrist; presently hee joyned himselfe to the instruction of Master *John Calvine*, the chiefe Minister and Preacher of that Church, *Calvine* being a man of deep insight and exquisite judgement, perceiving him to bee a man of good knowledge and experience, of a moderate and quiet spirit, of an innocent and upright life, and endued with true and sincere godlinesse; did therefore most kindly and lovingly entertaine him into his fellowship: for the good man of God, in his Wisdome foresaw that such a man as this, would doubtlesse become a speciall instrument of Gods glory, and a means of the confirmation of many (but especially of *Italians*) in the knowledge and love of Religion: this holy love and Christian friendship thus begun, was so strongly grounded betwixt this noble Marquesse and renowned *Calvine*, that it continued till the yeare 1564. which was the last yeare of *Calvines* pilgrimage in the earth, and the entrance into his heavenly rest. The Church and people of *Geneva* can testifie of their truth and constant friendship; but it needs not: for there is extant at this day a speciall testimony thereof, even from *Calvin* himselfe in a Preface of his: wherein he dedicates to *Galeacius*, his commentary upon the first Epistle to the *Corinthes*; which I thought good

Calvine sends an Epistle to Galeacius congrat:
lating his holy and happy conversion.

good here to set down word by word, that thereby it may appear how greatly *Calvine* esteemed of him.

CHAP. XII.

Calvins *Epistle to* Galeacius, *congratulating his holy and happy conversion.*

To the Noble Gentleman, and as wel Honourable for his excellent vertues, as for his high descent and linage, Galeacius Caracciolus, *the only Son and heire apparent to the Marquesse of* Vicum: John Calvine *sendeth greeting in our Lord.*

I wish that when I first put out this Commentary, I had either not knowne at all, or at least more throughly knowne that man, whose name I am now constrained to blot out of this my Epistle: Yet I feare not at all, lest he should either upbraid me with inconstancy, or complain of injury offered him, in taking that from him which afore I bestowed on him, because it was his owne seeking, both to estrange himselfe from me,

& from all society with our Church wherefore hee may thanke himselfe and take the blame on his owne neck: for, for my own part I am unwillingly drawn thus farre to change my accustomed manner, as to race out any mans name out of my writing. And I bewaile that the man hath throwne himselfe downe from that seat of fame wherein I had placed him: namely, in the forefront of my book; where my desire was hee should have stood, thereby to have beene made famous to the world. But the fault is not in mee, for as then I held him worthy, so since then hee hath made himselfe unworthy; and therefore let him be as he is, and lie for me buried in oblivion: and so for the good-will I once beare to him, I spare to speak any more of him. And as for you (right honourable Sir,) I might seek excuse why I put you now in his roome, but that I am so sufficiently perswaded of your great good-will and true love to me: the truth whereof can he testified by so many witnesses in our Church. And that I make one wish more, from my heart that I had known you as well ten yeares ago, for then I should have had no cause to have altered the dedication of my book, as now I do. And as for the publick estate of the Church

it is well that it shall not only lose nothing by forgetting that man, whose name I now blot out, but by yours comming into his stead, shall receive a farre greater gaine, and a sufficient recompence. For though I know you desire not the publick applause of the world, but rest contented in the testimony of Gods spirit in your conscience: (neither is it my purpose to publish your praises to the world) notwithstanding, I think it my duty to make known to the reader some things concerning you, and whereof my self and this Church and City are daily eye-witnesses: and yet not so much for your praise, as for the benefit and instruction of the readers. And this is it that I would all men should know and make use of; that a Gentleman, a Lord, so well and highly born, flourishing in wealth and honour, blessed with a noble, and vertuous, and loving wife, and many goodly children, living in all peace and quietnesse at home and abroad, wanting nothing that nature could desire, and every way blessed of God for all things of this life, should willingly and of his own accord leave all those, and forsake his countrey, a rich, and fruitful, and pleasant soile; so goodly a patrimony and inheritance, so stately a house,

ſeated ſo commodiouſly and ſo pleaſantly, to caſt off all domeſtical delight and joy which he might have had in ſo good a father, wife, children, kindred, affinity, and acquaintance, all that for this only, that he might come and ſerve Chriſt Jeſus in the hard and unpleaſant warfare of Chriſtianity, and ſhould deprive himſelf of ſo many alluring delights of nature, and to content himſelf with that ſlender meaſure of all things which the diſtreſſed eſtate of our Church is able to afford, and from all the ſuperfluities of a Courtly and Lordly life, here amongſt us betake himſelf to an eaſie rate and frugal kind of life, even as though he were no better than one of us: and yet though I ſo recite all this to others, as I let it not paſſe without uſe to my ſelf. For if I do ſet out your vertues in this my Epiſtle, as on the top of a Tower for all men to ſee them; that ſo they may conforme themſelves to the imitation of them; it ſhould be ſhame for my ſelf not to be much neerly and inwardly touched with a love of them who am continually an eye-witneſſe of them, and daily behold them, not in an Epiſtle, but in the cleer glaſſe of your own life: and therefore becauſe that I finde by experience how much your example pre-

vaile

vailes in me, for the ſtrengthning of my faith, and the increaſe of godlineſſe in me (yea, and all other holy men who dwell in the city, do acknowledge as well as I, that this your example hath been greatly to their edification in all grace) I thought it therefore a neceſſary duty to impart this rare example of yours to the world; thar ſo the profit and benefit of us might inlarge it ſelf, and ſpread out of this city into all the Churches of God; for otherwiſe it were a needleſſe labour to make known to the furtheſt parts of Chriſtendome, the vertues of ſuch a man, whoſe nature and diſpoſition is ſo out of love with pride, and ſo far removed from all oſtentation: Now if it ſhall pleaſe God that many others (who dwelling far off, have not hitherto heard of you,) ſhall by the ſtrangeneſſe of this your example addreſſe themſelves to the imitation of it, and leave their pleaſant neſts, whereto the world hath ſetled them ſo faſt; I ſhall think my ſelf bountifully rewarded for theſe my paines; for out of queſtion it ſhould be common and uſual amongſt Chriſtians, not only to leave livings, and Lordſhips, and Caſtles, and Towns, and Offices, and promotions when the caſe ſo ſtands that a man may not enjoy both

Chriſt

Christ and them: but even willingly and cheerfully to despise and shake off whatsoever under the Sun (though it be never so deare and precious, so pleasant and comfortable) in respect, and comparison of Christ. But such is the slowness and sluggishness of the most of us, that we do but coldly and formally professe the Gospel: but not one of a hundred, if he have but some little land, or piece of a Lordship, that will forsake and despise it for the Gospels sake: yea not one of many, but very hardly is drawn to renounce even the least gaine or pleasure, to follow Christ without it: so farre are they from denying themselves, and laying down their lives for the defence of it. I wish these men would look at you, and observe what it is you have forsaken for love of Christ; and especially I wish that all men who have taken upon them already the profession of Religion, would labour to resemble you in the denial of themselves, (which indeed is the chiefe of all heavenly vertues:) for you can very sufficiently testifie with me, as I can with you, how little joy we take in these mens companies; whose lives make it manifest, that though they have left their countries, yet they have brought hither with them the same

same affections and dispositions which they had at home: which if they had also renounced, as well as they did their countries; then had they indeed been true deniers of themselves, and been partakers with you of that true praise; wherein alas, you have but few compartners. But because I had rather the Reader should gather the truth and strangeness of this your example, than I should go about in words to expresse it; I will therefore spare further speech and turne my self to God in prayer, desiring of his mercy, that as he hath indued you hitherto with an heroical courage and spiritual boldnesse; so he would furnish you with an invincible constancy to endure to the end: for I am not ignorant how strangely the Lord hath exercised you heretofore, and what dangerous pikes you have passed ere you came to this: by which former experience your spiritual wisdome is able to conclude, that a hard and toilsome warfare doth still remaine and wait for you; and what need there is to have the hand of God from heaven raught out to assist us, you have so sufficiently learned in your former conflicts, as I am sure you will joyne with me in Prayer, for the gift of perseverance to us both: and for my part

part I will not ceaſe to beſeech Jeſus Chriſt our King and God (to whom all power was given of his father, and in whom are kept all the treaſures of ſpiritual bleſſings) that he would ſtill preſerve you ſafe in ſoul and body, and arme you againſt all temptations to come, and that ſtill he would proceed to triumph in you over the Devil and all his vile and wicked faction, to the magnifying of his own glory, and the inlarging of his Kingdome in your ſelfe, and others of his children. 9. *Cal.* Feb. 1556. at *Geneva.*

Your honours moſt aſſured in the Lord,

JOHN CALVINE.

CHAP.

CHAP. XIII.

Newes of his departure to Geneva came to Naples and the Emperours Court: and how the old Marquesse his father and other his friends were affected with the Newes.

AND thus (to returne againe to our ſtory) *Galeacius* ſetled himſelf down at *Geneva* as at a joyful reſting place. But when the newes of ſo ſudden and ſtrange a departure, and ſo wilful an exile came to *Naples*, and were made known in the Emperours Court, it would ſcarce be believed or thought, how ſtrangely it affected and moved all that heard it. All men wondred at it, and the moſt could not be perſwaded it was ſo; but when it was certainly known and out of doubt, it was ſtrange to ſee, how every man gave his verdict of the matter; ſome one way, ſome another, as the courſe of men in ſuch caſes is: but above all, it ſo abaſhed and aſtoniſhed his own friends and family, that nothing was heard or ſeen amongſt them, but cries and lamentations, moſt

most bitter teares, and pittiful complaints. And surely to have beholden the state of that family, how miserably it seemed at that time to be distressed, a man would have thought it even a lively patterne and picture of all woe and misery. But none was more inwardly pinched than the Marquesse his father, whose age and experience being great, seemed to assure him of nothing to follow hereupon but infamy and reproach, yea the utter undoing and subversion of his whole estate and family; notwithstanding, passing over that fit of sorrow as soone and as easily as he could, the wretched and careful old man began to bethink himself by what meanes he might prevent so miserable a ruine and fall, which seemed to hang over him and his. One thing amongst other came into his minde, which also had once caused many grievous temptations to *Galeacius*, and had much troubled his minde afore his departure. It was this.

CHAP.

CHAP. XIV.

The first meanes used by his father the old Marquesse, to recal him home againe: he sent a kinsman of his whom he knew his son dearly loved, to perswade him to returne, but he could not prevaile.

Galeacius had a cosengerman, whom alwaies he esteemed and loved as his brother: this Gentleman so tenderly loved of *Galeacius*, did the Marquesse send to *Geneva* to his sonne, with commission and letters full of authority, full of protestations full of pittifull complaints, full of cryings and intreatings that he would come home againe; and thereby cheere up his old father, and make happy again his unhappy wife; be a comfort to his distressed children, a rejoycing to his kinsfolks, & to the whole City of *Naples*, and save his whole house, & posterity from that extreame ruine, which otherwise it would be sure to fall into. Thus this Gentleman was dispatched away

and

and hasted to *Geneva*, with great hope for their ancient and faithful love to have prevailed with *Galeacius*, where by the way we are to remember that *Galeacius* did always so love him, that the Gentleman was not so sorrowfull for his departure: but *Galeacius* was much more sorrowfull that he could not winne him to have gone, with him, in this holy pilgrimage for Religions sake: but he so much feared to have beene hindred himselfe, that he durst not deale with this Gentleman his dearest cosin, no nor with his wife, to perswade them to have gone with him. The Gentleman comming to *Geneva* inquired after *Galeacius*. At that time *Galeacius* dwelt in an ordinary and meane house which he had taken to his owne use, having no more attendance, but only two servants: the Gentleman at last found him out, and presented himselfe into his sight: It had beene a pittifull spectacle to have seene the meeting of those two Gentlemen: their first meeting and imbracings were nothing at all, but sighes and sobs and teares, and unutterable signs of griefe: such unspeakable sorrow did their naturall affections breed in them, that for divers houres they could not speak a word one to another: but at last the Gentleman, burning

in

in desire to enjoy againe his dearest *Galeacius*, burst forth into speeches, and mixing teares and sobs with every word, delivered his letters till he could come to more liberty of speech: and at last having obtained of his affections leave to speak, he added to his letters, exhortations, strong perswasions, earnest intreaties, and withal plenty of teares, that he would have respect to the overthrow of his house, the griefe of his old father, the desperate estate of his wife and children; the continual complaints made by all his friends and kinsfolks: all which notwithstanding were not so past cure, but that yet they might be remedied by his returne againe. This was the substance of his message. *Galeacius* taking not long time to advise himself in this which the world would think so weighty a case, addressed him immediately this answer in briefe: that he perceived very well all to be true that he said; but as for his departure, it was not done rashly, nor upon any fond conceit, but upon mature deliberation; that the Lord was the author of the action, that Gods grace was the cause moving him, and the meanes whereby he brought it to passe; which grace of God he said, had opened his eyes, and enlightned his minde with

the

the knowledge of the truth, and made him ſee and diſcerne the coſenages, and ſuperſtitions, and Idolatry of Popery; which by an impious and ſacrilegious diſtribution devideth the glory of God (which is incommunicable) and imparteth the ſame with fained and filthy Idols: he likewiſe told him that he well foreſaw all the infamies and miſeries which would enſue upon this his converſion: and all danger and dammage which thereby his houſe and children were likely to incurre. But he ſaid, that ſeeing one of thoſe muſt needs be choſen, either to ſtay at home with a conſcience burdened with a heavy heap of errours and ſuperſtitions, piled together by the ſleight of Satans art, and every moment to ſin againſt the Majeſty of God ſo many thouſand wayes; or elſe to leave his houſe, his goods, his family, his countrey, yea, the world, and all the glory of it, and thereby purchaſe liberty of conſcience to ſerve the Lord according to his word: that therefore he reſolved of the two evils, to chuſe the leſſe, and of the two good, to chooſe the greater, and rather to ſhut his eyes at all theſe, than the ſight of them ſhould hinder him from yeilding to the call and voice of his Saviour Chriſt: who ſaith, *That a man is not*

worthy

worthy to be his disciple, who leaveth not father and mother, and children, and brethren, and sisters; yea, and his own life, in comparison of him. And this he said was the cause, why he did forsake Parents, and wife, and children, and all his friends, and had renounced all his wealth and dignities: because he could not enjoy both Christ and them. And as for them all, he was sorry that either they would not come to him, or that he might not more safely live with them thereby to comfort them. But as for himselfe, he said he had riches, and honour, and joy enough: yea all sufficient happinesse, as long as (with these two servants and his little cottage) he might live in the true Church of God, and might purely serve him, and might enjoy Gods word and Sacraments, not being mixed and defiled with the superstitious devices of mans braine; and as long as he might live in the company of godly men; and have time and liberty to meditate by himself, and conferre with them of the great blessings which in his conversion his good God had vouchsafed to him: that so he might with true contentation and perfect peace of conscience, aime and aspire at that immortal glory which Christ hath prepared for all his children:

children: yea he concluded, that his want was abundance, his poverty pleasant, and his meane estate honourable in his eyes, as long as he endured them for these conditions.

This his answer was as hardly entertained of his kinsman, as it was unlooked for afore it came: but seeing he could not reply with any reason, nor answer him with any shew of argument; and perceived it hard, or rather impossible to remove the man one jot from his resolution; for that he had grounded it, not on any reason or will of man, but upon the holy word of God, and his powerful and unresistable calling; therefore with a sorrowful heart he held his tongue, bitterly complaining within himself of his so hard hap, and uncomfortable successe: and so resolved to return home again; heartily wishing that he had never taken that journey in hand: and so at last he went indeed and took his leave of his beloved *Galeacius*, but not without plenty of teares on both sides, with many a woful cry and pittiful farewel. And no marvel: for besides neerenesse of blood, their likenesse in manners, and daily conversation together had linked them in a sure bond of friendship; but there wanted

in one of them the ſureſt linke in that chaine, that is, Religion, and ſo it could nothold: and therefore the world pulling the other of them from the world, ſo theſe two friends left each other, being in feare never to ſee one the other againe.

CHAP. XV.

Of his coſens returne to Naples without ſucceſſe, and how Galeacius was proclaimed traitour for his departure.

AND thus at laſt he came home to *Naples* with heavy chear. Whoſe approach being heard of, there was running on all ſides to heare good newes: but when he had delivered his meſſage; alas, how all their ſorrow was redoubled upon them; and how his father, wife, children, and all his friends were overwhelmed with griefe: and the rather, becauſe as at the ſame time an Edict was publiſhed, wherein *Galeacius* was proclaimed guilty of high Treaſon: and therefore all his goods comming to him by his mother, were confiſcate, and

himselfe, and all his posterity utterly cut off, and excluded from all right of succession in his fathers Marquesdome; which thing (above all other) grievously affected the old Marquesse, and grieved the good old man at the very heart; the advancing and honouring of his posterity being the only thing he aimed at all his life. Whereupon he bethought himself as old as he was to make a journey to *Cæsar* the Emperour, and thereby if it were possible to prevent this mischiefe; purposing to make but this suit to his Majesty, that his sons departure from the Roman Church, might not prejudice nor hinder the succession and honour of his children and posterity, but that he himself might only bear the punishment of his own fault.

CHAP.

CHAP. XVI.

Of the second meanes used to recall him: his father sent for him to come and meet him at Verona; but all he could do by himself or others whom he set on prevailed nothing at all.

AND whilst he was resolving of this purpose, he bethought him of another remedy and meanes, whereby he hoped to remove his sons minde from his purpose, and withdraw him from the company of those hereticks of *Geneva*, as he and the world accounted of them. Therefore in haste he dispatched away a messenger with letters to his sonne, commanding him by the authority of a father to meet him at a certain day appointed at the City of *Verona* in the dominion of the Venetians; at which town he promised to stay for him, as he went toward *Germany* to the Emperour: and for his sons more security, he procured a safe conduct from the Duke and Seignory of *Venice*, that his son might goe and come

without danger of life or liberty. *Galeacius* receiving the letters, and being resolved by his own conscience, and them to whom he imparted the matter, that he might not any way with good conscience disobey so reasonable a requeſt and lawful a commandement of his father, answered that he would go; although he feared that by his meeting, and talke of his father and him, his fathers minde would but be more vehemently exasperate against him: for he firmely resolved afore he went, that all the threatnings, entreaties, counsels, and temptations that his father could deviſe, should not stirre him one inch from that course of Religion, whereby he had begun to serve the Lord. With this purpose he departed *Geneva*, *Aprilis* 19. 1553. furnished with heavenly fortitude, assisted with the prayers of the Church, and armed with constancy, and with the sword of Gods word; whereby he hoped to sustaine and beat back all the darts of temptations whereby he knew he should be assaulted. Comming to *Verona*, there he found the Marqueſſe his father, who received and used him kindly, though he could not but manifeſt in his countenance the inward anger and griefe of his heart. After a few salutations

tations, the father began with all his cunning to deal with him about his return home againe, laying open to the full that perpetual infamy, which was sure to fall on his house and posterity, unlesse that *Galeacius* did prevent so great a mischiefe: which (saith he) thou easily mayest doe, and of right thou oughtest to doe, and I know thou wilt doe, if there be in thee but one sparke of natural affection to father, wife, or children. *Galeacius* the son with such reverence as was due to his father, answered with all submission, that his body and estate is his fathers, but his conscience is the Lords: and tels him he can by no meanes returne home, but he should make shipwrack of a good conscience: he proves it to him by good reasons, and such as his father could not resist, and therefore humbly intreats his father, that seeing his desire is only to obey the Lord, and save his soul: that therefore he would not urge him to respect more the good estate of his children, than the glory of God, and his own soul, health. The Marquesse perceived he laboured in vaine to remove his son from his resolution, which he judged to be nothing but a perverse stubbornesse against the Catholick Religion, as he thought: and there-

therefore with griefe of minde ceased that suit, and imparted to him the cause of his journey to the Emperour; strictly enjoyning him that he should not returne to *Geneva*, but abide in *Italy* till he had obtained his suit at the Emperours hand, and was returned out of *Germany*; which thing *Galeacius* promised and performed: for he abode in *Italy* until *August*: at which time he had notice that his father had prevailed in his suit before the Emperour. During which time, one *Hieronymus Fracastorius*, a notable Philosopher, Physitian, and Poet, (being procured and set on by the Marquesse) dealt with *Galeacius* with all his might and eloquence, to perswade him to yeild to his father; adding withal, that that new Sect (as he termed) was false and deceitful, and not worthy to be believed. *Galeacius* heard all he could say, and answered him point by point; and finally, by the pure simplicity of the word of God, he satisfied him (though he was both wise and learned) that he willingly held his tongue; and at last friendly intreated him, that he would not be angry for that his importunity and boldnesse with him.

CHAp

CHAP. XVII.

Of his returne to Geneva, where he founded and setled a forme of discipline in the Italian Church.

THus *Galeacius* hearing of his fathers succesſe, returned with a joyful heart toward *Geneva*; for that he ſaw his father delivered from the fear of that infamy, which the confiſcation of his goods, and forfeiture of his lands, might have brought upon his family: and therefore he hoped he would be the leſſe moved againſt him. Whereupon ſetling himſelf downe againe at *Geneva*, and deviſing how to ſpend his time in doing good, he began to conſider ſeriouſly of ſetling the diſcipline in the Church of the *Italians*, which was then at *Geneva* (for thither had a great number of *Italians* tranſported themſelves and their families for Religions ſake, flying the tyranny of the unholy Inquiſition) and about that time it fell out fitly that *Calvine* going Ambaſſador from *Geneva* to *Baſil* in caſes

of

of Religion and other matters; entreated *Galeacius* to bear him company: whereunto he willingly condeſcended. At *Baſil* he found an *Italian* called *Celſas*, whoſe right name was *Maximilian*, and was deſcended of the noble houſe of the Earles of *Mortinengo* in *Italy*: this man had got a great name in *Italy* amongſt the Papiſts for his eloquence and ſpeech, and lately by the mercy of God was eſcaped out of the mire of Popiſh ſuperſtitions, *Galeacius* right glad of him, perſwaded him to breake off the purpoſe that he had for *England*, and go to *Geneva* with him, where he might live in the fellowſhip of a great number of his country-men, *Italians*, and enjoy the benefit of the company, conference and familiarity of many worthy men, but eſpecially the moſt ſweet acquaintance of that great *Calvine*, and all thoſe with the liberty of a good conſcience. The good gentleman yeilded, and ſo they comming to *Geneva* by their induſtry with good meanes (together with the help and direction of *Calvine* in all things) that forme of diſcipline was eſtabliſhed in the *Italian* Church, which at this day ſtandeth and flouriſheth in the ſame Church, and remaineth recorded in a book for that purpoſe: and *Maximilian* the

the Earl, of whom we ſpake afore, was the firſt Paſtor elect of that Church, and undertook the charge, purely to expound the word of God, and to adminiſter the Sacraments that Chriſt left behind him, and to watch over that flock and people: certaine Elders were joyned as aſſiſtant to him, to watch over that flock and people: certaine Elders were joyned as aſſiſtant to him, to whom was committed the care of the Church, to look to the purity of doctrine and life in all eſtates; the principal of the Elders was *Galeacius* himſelf, unto whom the honour is due of bringing to paſſe ſo worthy an enterpriſe, and the rather for that by his authority, diligence, and watchful care, he preſerved the ſame in good and ſure eſtate all his life time; and after him it hath continued, being derived to others, to the great good and profit of many ſoules. And thus he paſſed this yeare 1554. with joy and comfort.

CHAP.

CHAP. XVIII.

The third contemplation to draw him away: liberty of conſcience offered him by his Uncle Pope Paul the fourth: which after many temptations of fleſh and blood to the contrary, at the laſt by the aſſiſtance of Gods grace he refuſed.

NExt ſucceeded in order the yeer 1555. wherein Satan aſſaulted him with new ſtratagems and devices: for that year his Uncle, which was *Paulus Quartus*, his mothers brother, attained the ſeat of the Papacy of *Rome*, whereby the Marqueſſe his father conceived good hope by this meanes, either to draw his ſon home againe, or at leaſt to procure him liberty of conſcience, and leave to live in ſome city of *Italy*, where he might enjoy the ſociety of his wife and children, and they of him: Whereupon having occaſion of buſineſſe to travel that way, he ſent letters to his ſon to *Geneva*, commanding him to meet him at *Mantua*

ua in *Italy*, and for his eaſier diſpatch he ſent him proviſion of money for the journey. *Galeacius* obeying againe his fathers will, took his journey from *Geneva*, and came to *Mantua* the fifteenth of *June*, where he was entertained by his father with more then ordinary kindneſſe, and in more loving manner then heretofore was accuſtomed. And at laſt he opened his minde unto him, the ſubſtance and effect whereof was: that he had obtained of his Uncle, who now was Pope, a diſpenſation for him; whereby liberty was granted him, to live in any city within the juriſdiction of the Venetians, whereſoever he would, without any moleſtation to be offered him about his Religion or conſcience. His father tels him that if he do this, this will be a greater ſolace to his old age, than his departure and abſence hath been griefe unto him: beſides all this, the good old man moſt earneſtly intreated him (though he was the father and ſpake to the ſon) that he would gratifie him in this his requeſt: and added many beſeechings, who in any lawful thing might by his authority have commanded him: and every word that he ſpake was ſo ſeaſoned, as comming from the affection of a father; and at laſt with many ſtrong reaſons

sons perswaded him not to reject this
extraordinary a favour offered him by the
Pope in so special and rare clemency, whe-
by he might without hurt of his conscience
live more commodiously than ever afore,
and be restored to his former honour, and
place, and estate; and recover the forme
love and estimation of all his friends: yea
and of many strangers, who hearing of this
his obedience to his father, would love him
for it; unto which obedience to me (saith
the father to his son) thou art bound both
by the bond of nature, and by the law and
word of God, which thou so much talkest
of and urgest to me: therefore, saith he, if
there be in thee either sparke of natural af-
fection, or any Religion and conscience of
thy duty, thou wilt yeild unto me in this,
especially seeing thou mayest do it without
hurt or endangering of thy conscience and
Religion. This talk and request of the
Marquesse diversly affected *Galeacius*: for
the thing he requested and the reasons he
urged seemed to be such as he could with
no good reason contradict them; and yet
he durst not presently entertain the moti-
on; besides that, the presence, authority,
and reverent regard of his father, the vehe-
mency and affection of his minde, and espe-
cially

cially the naturall bond and obligation, wherein the ſon ſtands tied to the father in things lawful and indifferent (eſpecially when by that obedience no violence is offered to a good conſcience) all theſe did greatly move him. Alſo natural and carnal reaſon for their parts, aſſault him no leſſe violently with ſuch kinde of arguments, as for the moſt part prevail with all men. For his father offered him yearly revenues, competent and fit for his eſtate, the ſolace of his children, and ſociety of his wife: which two things he deſired above all other things in the world. So that to this motion and requeſt of his father the Marqueſſe, *Galeacius* knew not well what to anſwer on the ſudden, but ſtood for a time muſing and doubting what to ſay; and the rather, for that he then wanted his ſpecial friend, faithful *Calvine*, with whom he might conſult in ſo weighty a cauſe. It ſeemed to him impious and ungodly, not to yeild to his father in ſo lawful and reaſonable a requeſt, and he ſaw no way how he might deny it, but muſt needs incurre and undergo his fathers extream diſpleaſure: and yet how he might yeild to it with ſafety of conſcience he much doubted: for he feared that more danger to his profeſſion

and

and Religion, and consequently more hurt to his soul might hereupon ensue then he could perceive: so that he stood altogether unresolved in his own reason what to do: therefore in this extremity he denied himself, and renounced his own wit, and in humble and fervent prayer betook himself in this difficulty to the blessing and direction of his God and Saviour, the author and true fountaine of wisdome and constancy: humbly craving of the Lord to assist him with his holy spirit, that in this extremity he might advise and resolve of the best and safest course, for Gods glory and his own sound comfort. (O how truly sung that sweet singer of *Israel* King *David*, when he said, *How happy and blessed are they that fear God, for God will teach them the way they should walk!*) *Galeacius* found it most true in his own experience, for upon this his submission and prayer, the Lord from heaven resolved him in this sort, That seeing the Pope did (Antichrist like) directly oppose himself to Christ, and his Religion and Church; that therefore he might by no meanes sue for, or accept any favour at his hand, nor be by any meanes beholding to him at all. Because what shew of service soever was done to him by the enemy of Christ,

Christ, seemed to be taken from Christ himselfe. Further, Gods spirit perswaded him it carried too great a shew of Apostacy, or back-sliding, to forsake the company of godly professours, and the fellowship of Christs Church; and to live amongst Idolaters in the midst of all abominations. The same spirit of God set before his eyes that scandal and offence which this fact of his would breed in the minds of the faithful, which would think that he had taken his farewel at Religion, and would now shake hands, and renew his acquaintance with his old friend the world: that he had lightly esteemed the spiritual blessings and heavenly jewels of graces, which God distributeth daily in his Church; and would now betake himself again to the old affections of his flesh. The same spirit resolved him, that thus to forsake the ordinary meanes, and deprive himself of the true use of the Word and Sacraments, and to live in a place where was nothing but Idolatry, was to tempt God in the highest degree. God likewise opened his eyes, that he perceived the sleights of Satan by this his fathers drift: namely, to entangle him again in the net of worldly cares, to wrap his minde in the snares of *Italian* pleasures;

and

and so dazle his eyes with the honours, and pleasures, and sensual delights, which once he had been brought up in, that his Religion might decay by little and little, and that all godlinesse might by the heat of these new pleasures, fall and melt away like as waxe before the fire: and lastly, the Lord upon his prayer granted him the wisdome of his holy spirit, to answer all his fathers objections, and confute all his arguments. And amongst many other, he earnestly entreated his father that he would not do that unto him, which afterward he would repent that ever he had done: namely, that he would not be a meanes to make him a prey to the Papists; which had confirmed for a law, and ratified it by many examples, that promise faith, nor oath is to be kept with any man, whom they call hereticks. Whereupon said he, It is better for me, and more joy to you, to live as I do with the poor estate, than with hope of better to endanger my life, and so our whole posterity. By these, and such like perswasions it pleased God so to work upon the Marquesse, that he was overcome in this suit, wherein he supposed to have prevailed; and therefore he yeilded against his will: and so with a sorrowful heart he returned to Na-

ples

ple:. And as he went, he certified the Pope of the obstinacy of his son, and so the father had and the uncle bewailed together their ill successe.

CHAP. XIX.

Of his acquaintance with Franciscus Portus, and the religious Dutchesse of Ferrara in his return home to Geneva.

But in the meane time *Galeacius* after he had accompanied his father somewhat on the way, returned with a full glad heart; and came to the city of *Ferrara*: where he was joyfully received of *Franciscus Portus*, a noble and renowned man for learning, and who afterwards taught publickly at *Geneva* many yeares, and read the Greek Lecture with great profit to the audience and praise to himself. This *Portus* brought *Galeacius* into acquaintance with the noble Dutchesse of *Ferrara* who entertained him honourably, and after much conference had with him of the alteration of his Religion, of the successe of his long voyages and tedi-

ous journeyes, of the Church of *Geneva*, of *Calvine*, and of many chiefe points of Christian Religion; she dismissed him, and left him to his journey; but not without all courtesies that she could afford him: and namely for one, to relieve the length and tediousnesse of the way, she lent him her own Chariot: and thus *Galeacius* was conveyed in the Chariot of so great a Princesse as far as to the Town of *Francolium*: from whence having a pleasant tide down to the river of Po, or Padus, he came by water into *Venice*: where taking ship and crossing the sea, he went thorow *Switzerland* to *Geneva*, and thither came the fourteenth of *October* in the same yeare; the whole congregation, and especially his chiefe friends, rejoycing with joy unspeakable, for the safety of his returne. And thus this cruel tempest being overblown, and now quieted, and Satan seeing he prevailed not by any of those forcible assaults; yet thought to try him with one more, and therefore came upon him afresh, like as a second fit of an Ague stronger then the first: and by this Satan feared not but to give him the overthrow, and to bring him home again into *Italy*, and that it was.

CHAP. XX.

The fourth assault that Satan used to bring him back againe, was by his wife, who by her letters won him to come and meet her in Italy, *which he yeilded unto, and gave her meeting.*

HIs wife *Victoria* burned in long love and hearty affection toward her husband *Galeacius*, so that it cannot be uttered how vehemently she desired his company, whereupon she never ceased writing to him, and intreating him to returne againe to her and his children. But when she saw her womanly arguments and vaine scribing did no good, at last she in an earnest manner desired him to meet her In some City within the territory of the Venetians, not far from the Kingdome of *Naples*. To this motion *Galeacius* yeilded; and thus the husband and wife promised to meet; but the ends that they aimed at were divers; she hoped by her flattery and faire speeches, her teares and lamentations, to winne her husband

home againe; on the other side he was much more busie in devising how he might perswade her to deliver her self out of the filth of Popery, and come and dwell with him. With these resolutions they both going forward; she came to Vico, to her father in law the Marquesse. He came from *Geneva* to *Læsina*, a City in *Dalmatia*. This *Læsina* is distant from *Vicum* an hundred Italian miles by water; and standeth just over against *Vicum*; and the sea called the Venetian Gulfe lyeth betwixt them. *Galeacius* here abode and expected his wife: but at that time she came not as she had promised, and he expected. Yet he could never learne the cause of her staying at that time, nor what it was that moved her so to disappoint him; yet though she came not her self, she sent two of her eldest sons to their father; whose sight was most welcome, and their company most comfortable to *Galeacius*: but one way it grieved him the more; because the sight and company, especially he had taken so long a journey: therefore sending them soon after home againe, he went away sorrowful to *Geneva*. Where he had rested but a few dayes, but another packet of letters came posting from his wife beseeching him not to think much at her

former

former negligence, and to vouchsafe once againe to come to the same place: where, without faile, she would most gladly attend him, and solemnly vowed with large protestations she would not disappoint him. The request was very unreasonable, and it was a hard case for *Galeacius* thus to spend his time, and weary his minde and body in so long and dangerous journeyes, and to so little purpose as hitherto he had. Notwithstanding, one thing moved him to yeild even to this motion also; namely, a perswasion that he had, that when he first forsook his countrey, he did not fully discharge his duty, in labouring to win his wife to have gone along with him; by explaining to her the chiefe heads of Christian doctrine, whereby she might possibly have received some taste, and so have taken some likeing of true Religiòn; desiring therefore now if it were possible to make amends for his former negligence, he yeilded to go. And so obtained for his better security in going and returning a passport or safe conduct from the high Court of *Rhoetia*; he departed from *Geneva* the seventh of March, in the year 1558. and came to *Lesina* in *Dalmatia*, over against *Vicum*: where he had intelligence that the Marquesse

quesse his father, his wife, his children, and his uncles son (he of whom we heard before) were already come to *Vicum*, with purpose to have been by that time at *Lesina* with *Galeacius*; but they could not, by reason that a Marriner of *Venice* had broken promise with them, and disappointed them: by reason whereof, and of other dangers of the sea, they could not as yet take shipping, nor durst venture over the water. Whereupon *Galeacius* not induring patiently so long delayes, resolved to go himself over to *Vicum*. Such was his faith in the Lord, and his love to his friends, that he respected not the eminent danger, but constantly relyed on the Lords protection; knowing that no fleshly affections drove him to this journey, but a sincere zeal to Gods honour, and the souls health of his kindred, and the discharging of his own duty unto them; whereunto he was perswaded that he had a special calling.

CHAP.

CHAP. XXI.

Of his arrival at Vico, his fathers chiefe house, and his entertainment there: and what meanes were used to seduce him: and how his wife refused not only to go with him, but even to lie with him, because he was an Hereteck: being thereto, as she said, commanded by her Confessor.

AND so arriving by Gods mercy on the coast of *Italy*, not far from *Vicum*, he gave intelligence of his approach to his father the Marquesse; who presently sent his children to meet their father: and all his retinue to attend him into the Castle; at whose entrance it cannot be expressed how great joy was in all that house and noble family: and how all the Nobles and Gentlemen of his kindred and acquaintance rejoyced at his returne; and began to cheere up their hearts with a new hope, which hitherto had been cast down and oppressed with

with griefe and despaire. But above all other his wife (Madam *Victoria*) surpassed in joy and new conceived delight; hoping she had now recovered her most deer Lord and beloved husband, the only comfort and the sweet solace of her life. All (but *Galeacius*) exceedingly rejoyced at this meeting here; though indeed it greatly joyed his natural affection, to enjoy the company of his friends, so many, so neer, and so deere unto him: yet his joy was tempered and allayed with a certain doubting feare which ranne in his minde night and day. For the wise Gentleman well foresaw, that the fruition of that pleasure was but to last a while, and soon would have an end; for the end of his comming was not that which they imagined: and every day new matters ran in his head, the consideration whereof did not a little trouble him. He hath often since discoursed unto his friends, that all those dayes he lived in continual feare, to be suddenly apprehended, and cast into some filthy prison; where he should spend his dayes in langnishing and lamentations, without any solace of his friends: yea and be utterly debarred of the comfortable reading of Gods holy word, but returne to the matter. At his first arrival he was entertained with

much

much joy on all sides, and many cheerful countenances and kinde welcomes. But alas, within a few dayes all this mirth and joy was turned into teares and lamentation, and unmeasurable griefe: for when once he had opened to his father the Marquesse his constant purpose to persever in the truth of that Religion he had begun to professe; and that he would rather dye in the defence of it, than be drawn from it; then alas, what sighing, what crying, yea what doleful lamentation did it move in them all! But then let the Christian reader judge what a troubled spirit and woful heart that good man had in this so feareful a combate betwixt the grace of God and his natural affections; and what a torment it was unto him, to see them all so neer and deer unto him, labour to withdraw him from God; and to see his constancy in Religion so to grieve them, which was the joy of his own heart. Yet taking up with himself as well as nature could, and comforting himself in his God, he afterward dealt with his wife in all loving and yet earnest manner that she wonld follow him her husband, and delay no longer time, but come and live with him according as the law of God and nature required: which if she would

would doe, he promiſed her liberty of her conſcience and Religion, to live as ſhe would. But for his own part, he told her aforehand, as ſhe ſhould after finde; namely, that he was firmly reſolved to live and dye in that Religion, which (by the hand of God leading him) he had undertaken; and for the which he had forſaken country, kindred, and all thoſe excellent and comfortable bleſſings of this life, which God had given him. Here I leave it to the reader, but eſpecially to the hearts of ſuch women, as being wives, do truly love their husbands, to judge with what ſobs and heart-breaking the ſilly Gentlewoman heard theſe words of her husband, whom ſhe now ſaw paſt all hope to be perſwaded to ſtay with her; which ſhe deſired above all worldly things. Yet it appeares it was but in meer carnal and worldly reſpects, as the conſequent ſhewed: for though ſhe loved him and deſired his company never ſo much: yet being a wife, worldly, wilful and indeed a right Papiſt, ſhe anſwered him plainely (though with many teares) that ſhe would never go with him to *Geneva* nor to any other place, where was any other Religion but that of *Rome*; and that ſhe would not live with him as long as he

was

was intangled with those heresies (as she called them) whereby it appeares that she was a carnal politick Papist. Shee loved him, but where? in *Italy*; and there would live with him, but not at *Geneva*: and why? for in *Italy* he might advance her to the state of a Marchioness, in *Geneva* he could not: there she might live with him a life full of all delights; but in *Geneva* a hard, base, and obscure life, and subject to many outward dangers and miseries; In which respects it was that she was so instant upon him to stay with her. But the conclusion was, her desire was to enjoy him and *Italy* both; but rather then she would leave *Italy* and the delicacies thereof, she chose plainly to forsake him, and to withdraw the duty of a wife from him. For it may in no case be omitted (which afterward he imparted to some, his intirest and most inward friends) that she even then and there denyed him that duty which a wife is bound to yeild to her husband by the law of God and nature: that is, she would by no meanes give him due benevolence, nor consent to lye with him as man and wife: and gave this reason, that she was expressly forbidden of her Confessor, under paine of excommunication, because he was an Heretick

tick. Where behold Popiſh Religion what it is, that can ſeparate man and wife for diſparity in Religion; and can diſcharge men and women from thoſe duties of marriage with which God hath charged them. How this monſtruous unkindneſſe and unwomanly anſwer pierced his heart, let any Chriſtian man judge, whom God hath honoured to be an husband. Yet he overcame and even devoured all theſe tormenting griefes, and bare them with an invincible conſtancy and quietneſſe of minde. Yet he purpoſed not to beare ſo great an injury for ever; but to redreſſe and help it if it were poſſible; and therefore he further proceeded with her, and openly and plainly denounced to her, that unleſſe ſhe would yeild him that matrimonial duty, which by Gods law ſhe ought; namely to eat, and lie, and live with him: it would be a cauſe to make him ſue out a divorſe againſt her, and ſo procure a final ſeparation; which if ſhe were the cauſe of, ſhe might thank or rather blame her ſelf, who withdrew her neck from the yoke of duty towards him which marriage required and which he for his part ſaid, he would never have done to her, though her Religion was ſo far differing from his. Yet notwithſtanding he ſaid, that

that ſhe firſt refuſing him, he had then juſt cauſe to refuſe her, who had firſt by refuſal of that duty refuſed her ſelf as it were, and denied her ſelf to be his wife. And ſo he concluded with her, that unleſſe ſhe would be his wife, he would no longer be her huſband. This proteſtation no doubt, amazed and troubled her not a little, and vexed the wontans minde; eſpecially for that he was and had alwayes been ſuch a husband to her, ſo good and kinde, and every way ſo well deſerving, that ſhe loved him as her own eyes (therefore more was he too blame that ſhe eſteemed him not as the light of her eyes:) but though this troubled her ſore, yet it moved her not to her duty; ſo good a ſcholar was ſhe in this Popiſh learning, that ſhe would rather incur her husbands, yea Gods diſpleaſure than her Confeſſors; and rether break their commandements ſo holy and juſt, than his, which was ſo ungodly, and ſo unreaſonable: and it alſo leſſe prevailed with her becauſe ſhe imagined he would not ſo do (though he ſpake ſo) but only did it to feare her, and ſo in feare hereof to make her yeild unto him.

CHAP.

CHAP. XXII

Seeing he could not reclaime his Lady, he resolved to returne to Geneva: and of the grievous temptations he endured: where he took his last farewel of his father, wife, children, and friends: and of his heavenly courage, in bearing and passing thorow them all.

WHen therefore the good Gentleman saw all things so far amisse, that even his wife was against him of all other, and gave him a deeper wound than all other his friends; denying him that society and fellowship which the bond of marriage yeildeth, and seeing that the time passed without any good doing, but rather to the increasing of his griefe on all sides; he therefore resolved to depart, and so calling his wife *Victoria* againe, he iterated unto her his former protestation; and so bade her take it as his last warning. The doleful day of his departing being come, he held on

Galeacius takes his last farewell of his father, wife, children, and friends.

to his purpose, and so entered into the chamber of his father the Marquesse to do his duty unto him, and to take his leave; Who seeing his son thus past all hope of recovery, quenching his fatherly affection in fury and raging madnesse, like a frantick or desperate man, reviled him in most despightful termes: and at last gives him his farewel with many a heavy and bitter curse. This so strange and extraordinary persecution did this good gentleman suffer for Christs sake; and it is marvaile that it did not cause him to look back again, and turn his course. But it was Gods doing that his father should use these extreame and violent curses, rather than to go about to win him by allurements and gentle perswasions; for he hath often used to tell his friends, that this monstrous inhumanity and unnaturalnesse of his father did rather confirme and settle his minde; his nature being rather to be led than drawn, and rather to be won by friendlinesse and faire meanes, than to be urged by extremities. But God would have his servant to be tryed by both means, namely the allurements of his wife, and the menacings of his father. Thus God would purge him in the fire of all kinde of temptations. And thus by the power of Gods

grace

grace having passed thorow this fire, behold a hotter is to be ventured on. Departing his fathers chamber, with that burden of curses (which the Lord turned into blessings) he came into the great chamber, and so into the hall; where he found his wife, his children, his Uncles son (aforespoken of) divers noble Gentlemen his kinsfolks, and some his ancient familiars and domestick friends: all fraught with grief, and making heavy cheare; nothing was heard but sighes, and sobs, and cries; nothing was seen but tears and wringing of hands: his wife embracing him, and taking him about the neck, beseeched him in most loving and most pittiful manner, that he would have care of himself, of her, and of all his children, and whole house; and not so willingly to cast them all away. His young children all upon their knees, with armes stretched out, and hands holden up, and faces swolne with teares, cryed unto him to have pitty on them his own bowels, and not to make them fatherlesse before the time. His cosen and other kinsmen with heavy countenances and watry eyes looked rufully on him; and though for griefe they were not able to speak one word to him, yet every look, and every countenance and

every

every gesture was a loud cry, and a strong intreaty, that he would stay, and not leave so ancient and noble a house in such woful and desolate case. No words can suffice to expresse the griefe of that doleful company, nor that lamentable departure that there was to be seen. Unutterable was the griefe on their side, and unspeakable was the torment and temptation which the noble gentleman felt in this agony, when he must either leave Christ Jesus, or leave all these for him; but amongst and above all, there was one most lamentable sight, which would even have wrung teares from a heart of flint. Amongst all his children he had one daughter, a towardly and goodly young gentlewoman of twelve yeares old, who crying out amaine, and wallowing in teares, fell down, and catching fast hold about his thighes and knees, held him so hard as he could by no meanes shake her off: and the affection of a father wrought so with him, as he could not offer with violence to hurt her; he laboured to be loose, but she held faster; he went away, but she trailed after, crying to him not to be so cruel to her his childe; who came into the world by him. This so wonderfully wrought with his nature, he being a man

of a moſt loving and kinde affection: that he hath often reported he thought that his bowels rowled about within him, and that his heart would have burſt preſently and there inſtantly have died, his childe ſo having him faſt about the legs. But notwithſtanding all this, he being armed with a ſupernatural and heavenly fortitude, he brake thorow all theſe temptations, and treading under foot whatſoever might hinder him from Chriſt, he eſcaped out of this perilous battel a glorious conqueror; and ſo leaving that ſorrowful houſe and dolorous company, he came with ſpeed to the ſhore, where preſently taking ſhipping, he cauſed them to hoiſt up ſailes towards *Leſina* with a turmoiled and diſtreſſed minde, one way ſurcharged with ſorrow to remember the manner of his departure, another way ſurprized with joy to remember that he had eſcaped. And even as a ſhip in a tempeſtuous ſea, the boiſtrous waves toſſing it up and down is thrown about, ſometime touching the clouds, ſometime plunged into the depth: So no doubt the noble minde of this young Marqueſſe was no leſſe diſtracted with contrary cogitations; being as it were, in a labyrinth of diſtempered affections: ſometimes he could

not

not but remember that lamentable eſtate wherein he left his father, wife, and children: he often imagined he was ſtill amongſt them; he thought he heard them cry and call upon him, he thought he ſtill felt his deare daughter claſping him about the legs, and trailing after him: neither could he containe but break out into tears: neither could he for his life but often look back at that Princely houſe, with all thoſe goodly Orchards, Gardens, Granges, Fields, and Territories, to all which he was heire apparant; yet all which he ſaw he muſt leave for Chriſts ſake. But one thing pierced his heart to ſee his wife and children, and other his alliance ſtanding on the ſhoar, who when they could not ſpeak to him, looked at him: and when they could not ſee him ceaſed not to look after the ſhip as long as it was in ſight: neither could he refraine but with a woful countenance look at them againe as long as he could diſcerne them: and withal he called to minde the bitter words and heavy farewel which the Marqueſſe his father gave him at his departure; all which cogitations running in his head, did doubtleſſe wring from his ſorrowful heart many a deep ſigh and heavy grone, and many a bit-

ter teare from his watry eyes: and yet notwithstanding all these, the spiritual strength and courage of his minde was constant and invincible. And even as a good Pilot in a raging sea, when clouds and darknesse, thunder and lightnings, storm and tempest run together, and tosse the ship from wave to wave, as lightly as a ball from hand to hand: yet for all that he sits still at the helme, with undaunted courage, and marks his Compasse: and by his courage and skill together keeps on his right and stedfast course thorow all the rage of sea and weather: even so this our thrice noble *Galeacius* taking hold of the holy and and heavenly anchor, namely, a lively faith in Christ, and a stedfast hope in God, he surmounts the clouds, and fixeth those anchor-holds in heaven, and looking stedfastly with a spiritual eye at the true load-star: namely, Christ Jesus, and the hope of eternal happinesse: he directs his course towards the same with an heroical spirit, and heavenly resolution thorow the tempestuous waves of those fearful temptations: and the ship that carried his body, did not so fast transport him from delicate *Italy* towards *Dalmatia*, as the ship of heavenly constancy and love of God withdrew his minde and medita-

meditation from all natural reſpects and worldly delights, and made it mount aloft in holy contemplation. And thus the preſence and grace of Gods ſpirit having overcome the power of natural affections; he began to cheere up himſelfe after this tempeſt: and firſt of all, bending the knees of his heart to the eternal Father in heaven, he yeilded his Majeſty moſt hearty thanks, for that he had furniſhed his ſoul with ſuch a portion of his grace, as to withſtand and conquer Satan in ſuch a perilous battel: and for that he had delivered him from the danger of Popiſh thraldome, from the Inquiſition, and from that perpetual impriſonment both of conſcience and body which the Popiſh Church would have brought him unto, had he not thus eſcaped their hands. He likewiſe praiſed God unfainedly, that he vouchſafed to give him time, opportunity, and grace to diſcharge that duty to his Wife the young Marchioneſſe, which at his firſt departure he had omitted, and which oftentimes he had with great griefe bewailed, and that he had enabled him to omit nothing which might have perſwaded her to have left *Sodome*, and to have undertaken with him this bleſſed pilgrimage towards the heavenly Jeruſalem.

lem. The remembrance of these things much refreshed his troubled minde. It also much contented and satisfied his conscience, that upon that monstrous and undutiful behaviour of his wife towards him (spoken of before) he had made that protestation which he did: namely, that he would use the lawful meanes to be divorced from her, who had first of all divorced and cut off her selfe from him, by denying that duty of love which the wife may not deny to the husband, nor the husband to the wife: he perswaded himselfe that this protestation would work well with her, and make her more conformable to her duty, when she had advisedly thought of it.

CHAP.

CHAP. XXIII.

Of his journey home againe by Venice, *and thorow* Rœtia, *and* Switzerland: *and his safe arrival at* Geneva: *and of the great joy he brought to the Church by his safe returne.*

REviving his troubled spirits with these cogitations, he arrived at *Læsina* in *Dalmatia*, which is the countrey over against *Italy*; from whence he passed in a very quiet passage, and calme sea to *Venice:* where he found many faithful servants of God, and good Christians; who having heard afore that he was gone to *Vicum*, were exceedingly afraid for that eminent and inevitable danger they saw he was in, either to have his conscience a slave to Popish vanity, or his person a prisoner to Popish cruelty; therefore they ceased not to pray for him night and day: and yet for all that they feared greatly what would become of him. But when now at last they saw him returne both sound in conscience and

and safe in person: and such a glorious conqueronr over Satan, and over so many strong temptations with which the world and natural affections had assailed him: their feare was turned into comfort, their sorrow into joy, and they all glorified the Lord for him. And so after mutual comfort given and received, he departed from *Venice*, and travelled thorow *Rhætia* and *Switzerland*, where he visited the Churches of the Protestants, and comforted them greatly with his presence, and by telling them what great things the Lord had done for him: and so by the good hand of his God upon him, he came in safety to *Geneva* the fourth of *October* in the yeare 1558. His safe arrival brought exceeding joy to the whole Church there; but especially to the *Italian* Congregation: for his long absence had brought them unto some suspence and doubt, not of any alteration of his Religion, but of some cruel and false measures to have been offered him by the deceitful Papists. But when they saw him so safely returned untoucht in conscience, and unhurt in his person; and that he had passed so many pikes of temptations which they knew had been pitched against him, they gave great thanks to the Lord for him. But when he had discoursed unto them particularly

cularly the whole courſe of the proceedings: firſt, what a ſtrong battery of temptations and aſſaults the divel and the world had planted againſt him, then how manfully he fought and withſtood, and at laſt overcame them all; they fell into admiration of ſo rare conſtancy, and thought him worthy of all honour, to whom it is given (as the Apoſtle ſaith) to ſuffer ſo much for Chriſt and for Religions ſake: and in all earneſt manner they magnified the ſingular grace and mercy of God towards the whole Church in him; which had not ſuffered his ſervant (this noble *Galeacius*) to be ſeduced out of the way of that holy calling whereto the Lord had called him; and who had delivered him from ſo ſubtle a traine, laid by the policy of the enemy Satan, to have intrapt his ſoul and conſcience, by overturning him in the race of his Religion: and they all acknowledged that this noble and godly Gentleman found it verified in himſelf, which the kingly Prophet ſaith in the Pſalme: *Becauſe he hath truſted in me, therefore I will ſet him free: I will be with him in his troubles, I will deliver him and crowne him with honour*: and in another place, *he that truſteth in the Lord, ſhall never be confounded.* And thus the Church received a double

double benefit by him: for first his practic was an example unto them all of a mo extraordinary and heavenly constancy i the love and profession of true Religion: se condly, the merciful dealing of the Lord with him, was a notable confirmation of their faith, and an encouragement to them to persever and stand to the truth, with assurance that the Lord himselfe would stand by them.

CHAP. XXIV.

Certain yeares after his returne to Geneva, he begins to feel in himselfe a necessity of marriage: he delivers his case to Calvin, who refused to consent: the matter is referred to the Churches of Switzerland, and by them he is resolved that he is free from his first wife, and may marry againe.

AND with an unspeakable contentment in his own conscience, and with publick joy and thanksgiving of the whole Church,

Church, he ſetled himſelfe at *Geneva* in his former private and quiet life. Where after a few yeares he began to finde in himſelfe ſome reaſons which perſwaded him to think it needful for him to live in the ſtate of marriage: and therefore having thus long waited and expected a more wiſe and dutiful anſwer from his wife; and perceiving by her not anſwering that ſhe ſtill perſiſted in that monſtruous and unnatural wilfulneſſe, which her blinded Popiſh mind had formerly undertaken by the perſwaſion of her blind and popiſh guides; he therefore purpoſed to take ſuch courſe for his remedy, as by the Law of God and his Church ſhould in that caſe ſeem allowable: namely, to be divorced from her; who for her part had broken the bond and untied the knot of matrimony. And firſt of all he imparted his minde and purpoſe to Mr. *Calvin*, and craved his godly and wholſome counſel in a caſe of ſo great importance. His counſel was firſt of all, that it was more convenient and leſſe ſcandalous to the enemies of Religion if he could abſtaine. But the Gentleman replied, that the caſe was ſo with him as he could not abſtaine, and gave him many weighty reaſons which drew him to marriage; and withal participated unto

him

him ſome ſecret reaſons: for the which he affirmed it was altogether neceſſary for him to marry. *Holy Calvin*, as he was a man endued from God with ſharpeneſſe of judgement, and a wiſe and a diſcerning ſpirit: ſo he foreſaw plainly that many would ſpeak evil of the fact, others would take offence at it, ſome would plainly condemn it, and ſpeak evil of Religion for it; and the rather becauſe (as he truly ſaid) very few did rightly conceive the full truth in the doctrine of divorcement: but fewer of all would or could know the whole circumſtance of this particular fact. He likewiſe wiſely conſidered that the like preſident was ſeldome ſeen, eſpecially in the Italian Church, whereof this Gentleman was a principle member, and of ſpecial account, both for his nobility, birth, and deſcent, and for his zealous love to Religion. All which conſiderations, with divers other, made reverend *Calvin* not too eaſily to ſubſcribe to this purpoſe and motion of *Galeacius*. Notwithſtanding, when the Gentleman urged him out of the word of God and good conſcience, with arguments which he ſaw and confeſſed he could not ſufficiently anſwer; therefore leſt he ſhould burden and trouble the conſcience of ſo

good

good a man, which alledged for himſelfe, that he was driven by neceſſity to that courſe; he yeilded thus far to him: that if he would repair unto the learned and reverend Divine *Peter Martyr*, and aske his opinion and the opinions of all the learned and chiefe Divines of *Rætia* and *Switzerland*; and deſire them ſeriouſly to conſider of it (as in a matter of ſuch moment, and of ſo great conſequence, it was requiſite) and then ſet down their judgements in the matter, and the reaſons moving them thereunto; he promiſed that he would alſo ſubſcribe unto them, and moſt willingly yeild unto him, what liberty ſoever they did allow him: alwayes provided that he alſo ſhould ſubmit himſelf unto their cenſure, and ſtand to the tryal of their judgements in this caſe. *Galeacius* moſt willingly yeilded hereunto, as who deſired nothing but that which the Lord by his word, and by the voyce of his Church, ſhould allow him; and ſo taking the courſe that *Calvin* had adviſed him, he cauſed letters to be drawn and ſent to *Zurich*, *Berne*, and other the Churches of *Switzerland*; opening the whole circumſtance of the matter, and expounding the caſe truly and fully; and humbly craved the judgsments of the

Church

Church in a case of conscience so great and doubtful. The chiefe Preachers and most learned Divines yeilded to his honest and godly request, and assembled about it: the matter was much and long debated, and argued at large on both sides: and after mature deliberation and sufficient consultation had, it was concluded and agreed on by them all with one consent, that he might with safe conscience depart from that wife, which had first of all on her own part broken the bond, and dissolved the marriage knot, and for the proofe of this their opinion, many causes and reasons were alleadged and laid down out of the Scriptures, Fathers, Councils, and out of the Civil Law, which is the law almost of all countries in Christendome. All which (both of their conclusions and their reasons) were put in writing, and are registred and safely recorded; and are kept to this day ready to be shewed to whomsoever and whensoever need shall so require: for it was thought good by the Church so to do; both for that the case was extraordinary, and would be sinisterly spoken of, and censured by many, who knew not sufficiently how it stood: and especially for the preventing of any slander or cavil which the

enemies

enemies might object against our Religion.

CHAP. XXV.

By publick sentence of the Church and judgement of the Law, he is divorced from his former wife: and after a time he marrieth a French Gentlewoman a widow of about forty yeares of age, himselfe then being about three and forty.

CAleacius having thus laid his foundation, proceeded further; but still with the consent of the Church, and observing the due forme of Law, and the ordinary course of Justice in such cases, he craved publickly of the Magistrate that he might be divorced, that is, that he might be pronounced to be free and discharged from that wife, who had already cut off her selfe from him. The Magistrate considering the truth and circumstance of the case, together with the judgement of the Divines, whereinto also was agreeable the judgement of the Law, granted nnto him as by his advocates

cates it was required; and so in publick Court, and by sentence definite, and irrevocable, he was divorced, and was pronounced to be free, and discharged of his former wife *Victoria*; and that it was lawful for him and in his choice to live unmarried or to marry as himself would. After which liberty obtained, he imparted the matter to his friends, and applyed himselfe to think of another wife, he asked their advices in this point also. And herein he took that course which generally men in the world take not; for in his choice he respected not so much wealth, birth, nor beauty, but only to finde a fit companion of his life, and such a one; as with whom he might lead that which remained of his life in a comfortable contentment, in tranquillity of minde and peace of conscience, that so he might the more cheerfully serve the Lord, and wait for the comming of Jesus Christ. Which course of his is more to be noted, especially in so great a man; and so honourably discended; and the rather to crosse and controle the carnal and worldly courses, which men for the most part and women also observe in their marriages; respecting those things first, which should be last, and that last or not at all which should

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be first and above all. *Galeacius* continuing this his purpose, and looking about for his choice, the providence of God (which doth never faile his children, especially in so great matters) did offer unto him a fit opportunity. For so it was that at the same time, a certaine gentlewoman of *France*, a widow, came from *Roan* to *Geneva*, for true Religions sake, which she loved and professed, and for the love of it left her Country, and came thither for liberty of her conscience. Shee was a matronly and a grave woman, and well reported of for her modesty, honesty, feare of God, and for manifold good qualities: her name was *Anna Fremeria*, and was about forty yeares of age. All which circumstances *Galeacius* well observing, thought her a fit and convenient wife for him: and so with the consent and liking of other his good friends, he took her to wife, and married her the sixteenth day of *January* 1560. and in the three and fortieth yeare of his age; and they lived together many yeares after with much comfort one of another, and in an excellent agreement, being both of the same Religion, and of one minde; alwayes drawing in one yoke, and bearing one burden, dividing it betwixt them;

whether it was joy or sorrow: so that the unquietnesse of life past, was now recompenced with a life full of all contentment; and so loving her, and being truly loved of her, they spent their dayes in all mutuall comfort, solacing themselves in their quiet and private life, and joying in the mutual faithfulnesse and loyalty which one performed to another. Loe thus shall the man be blessed that feareth the Lord.

CHAP. XXVI.

Of his course of life after his marriage: his frugality.

NOw being married, he laboured to deliver and disburden himself of worldly cares; and therefore he prescribed to himselfe a sparing and frugal course of life; resolving to keep himselfe within the compasse of his revenue, which although it was as much againe as it was afore, by his wives dowry: yet by many other hindrances was far lesse than heretofore it had been. And first for his houshold, his care was to have it

it as little as might be, and therefore for his ſervice and attendance he only kept two maid ſervants: and for himſelfe he led his life in great ſobriety, and in very meane eſtate, yet alwayes free from ſordid baſeneſſe, and alwayes keeping a ſeemly decorum: never wanting any thing that was neceſſary, nor having much that was ſuperfluous. His attire was plaine and homely; but alwayes comely, cleane and handſome: and he that in his own country might have been Lord of ſo many Tenants, and commander of ſo many ſervants; did now walk the ſtreets of *Geneva* alone, often not having the attendance of one man: yea he would not diſdaine to come himſelfe into the market, nor thinke ſcorne to provide himſelf of neceſſaries: and ſometime would buy and carry home fruits, herbs, roots and ſuch other things. And this courſe of life together with liberty of true Religion, he eſteemed greater happineſſe than the Marqueſdome of *Vicum*. And although by this courſe of life he could ſcarce be diſcerned from an ordinary man, and from the common ſort of people: notwithſtanding in his countenance appeared that gravity in his geſtures, behaviours, and in his whole body ſhone that comely majeſty, as any

wise man to have seen him, and well considered him, would have presently judged that he came of noble race; and that he had been fit for the greatest imployments of the world: which also was so much the greater, because that with his excellency of birth and person, and perfection of all gentlemanly behaviours was joyned true godlinesse and the feare of God, which of it selfe is of such force as it is able even to honour him, who wanteth these worldly ornaments and outward perfections. How much therefore did it magnifie him who had it in so great a measure, and accompanied with so many true complements of gentry and honour? By all which it came to passe that so many parts of the chiefest excellencies meeting in that one man, made him to shine above other the members of the Church, as the Moon among the Stars. So that the *Italian* Church, though but little of it selfe; yet by the vertues and worthinesse of this one noble Gentleman, seemed to be compared with the whole Church of *Geneva*. And as he was an honour unto that Church, so was he againe most honourably esteemed of that Church: yea not only of that Church, but of the whole Church and state of *Geneva*: for not one Senatour nor Magistrate of the city, not one of the Preachers

chers and Ministers of the Church was to be found, which had not alwayes in their mouthes, the commendation of noble *Galeacius*: yea he was honoured and highly esteemed of by them all, and it was hard to say whether he was more loved or admired amongst them. In a word, he was loved of all men, looked at of all men, spoken of by all men, magnified and extolled, yea wondred at of all men; and though he knew not many himselfe, yet all men laboured to know him. No publick meeting was appointed, no solemne feast was made, whereto this our *Galeacius* was not solemnly called; yea every man was desirous of him, and happy was he that might have his company: yea they thought their meeting graced, and their houses honoured with his presence; and in all assemblies the chiefest and highest room was offered him, yea was thrust upon him, though he nothing at all respected it. And although he refused the name and Title of Marquesse, because, he said, the Emperour had cut off his succession, and deprived him of that honour because of his Religion: notwithstanding, doe what he could, he was called by no other name all his life long, and that not by some few, his friends and favourites,

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but by all sorts of men, even strangers themselves, and such as were not of his Religion. For all men thinking that he had injury to be deprived of his lawful succession; therefore though they could not give him the living and estate, yet they gave him all they could, that is, the name and title. Such were his noble and gentlemanly qualities (besides his Christian vertues) that they won the love and liking of all men; and caused them to honour him far above that he desired or cared for: yea every one laboured to shew any service, or to performe any duty towards him: nay strangers themselves were desirous to see him, and were drawn into an admiration of him: insomuch as whensoever any of the Nobility or Princes of Christendome, especially of *Italy*, did travel to see forreign Nations; and for the most part taking *Geneva* in their way (which place generally all travellers have a great desire to see) they would by no meanes omit to see and visit *Galeacius*. Thus did *Francis* and *Alphonsus* the young Dukes of *Ferrara*, *Octavius* the Prince of *Selerum*: and thus did *Fernesius* the Duke of *Parma*, and divers who in their travel comming by *Geneva* entertained him in all the complements of courtesie and of

honour,

honour, no less than if he had been at *Naples* in his former glory: or if he had still been a Courtier in the Emperours Court, as heretofore he had been. In a word, no Noble man, no Ambassadour, no great Scholler, no man of note of any forreign nation came that way, but presently they used meanes to have a sight of this noble *Marquesse*; and for the most part desired to have some company and conference with him: So that he was resorted unto continually by men of all sorts; as though he had not been a private man, keeping a meane estate and dwelling in a little house; but rather as though he had been a great Prince in the Court, or one neer in place to the Emperour himself. But though all men desired his acquaintance and company, and he againe was not curious in that point, but courteous to all as occasion was offered: yet for the most part his most familiar conversation was with the men of his own nation: namely, with his country men the *Italians*, of whom there was a flourishing Church at *Geneva* at the same time; and which also flourished the better by his meanes, as heretofore hath been declared. Amongst whom though he behaved himselfe, it is doubtful whether more civilly, or more humbly, yet for all

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that he was honoured of them all, and used more like a Lord than a private man: which although he in every respect deserved, yet by no meanes desired. And so besides all his worthy and excellent parts, his humble minde and friendly conversation made him more honourable. And to speak but truth of him, out of all question he was not only a good Christian; but (which is not alwayes seen) a perfect and an absolute man: yea a man can hardly name any of these good parts, and amiable qualities, which for the most part doe win a mans love in the world, which were not to be found in this noble gentleman. For besides his noble birth and Princely education, his Religion and true feare of God, he was also humbly minded, affable, courteous, and friendly to all men: he was wise, discreet, of good conceit, and of an excellent speech and discourse. It would have delighted a man to have heard him speake; for as his memory was exceeding good, so his natural eloquence, his smooth stile, his easie, quiet, and seemly delivery, made his speech to be greatly commended of all that heard him. A man would have wondred to see how many even of the best sort would have laboured to have been in his company, and as

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it were have catched up and eaten his words from his mouth, when it pleased him to discourse of some of those exploits and adventures, which had fallen within the compasse of his own knowledge: as of the Emperour *Charles* the fifth his voyage into Provence, and of his wars which he waged in *Gelderland*, against the Duke of *Cleve*, and of many other great affaires, and special imployments. Neither was he only a fit companion for gentlemen and men of estate, but such was the mildnesse of his nature and disposition, that he was also kinde and courteous to men of lower place, and most of all to the poor, amongst whom if they were godly and honest, he would converse as familiarly as with his equals, or with men of greater place. He was also of a free & liberal heart; no poor or distressed man did ever require his assistance, or crave his help, but presently he would reach unto them his helping hand, and relieve them by all meanes he could; yea the want of his former wealth and losse of his Marquesdome, did never grieve him but when he had not wherewithal to exercise his charity towards the poor soules of God: it was his joy and delight to be lending and giving to those that wanted, and in that respect only

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he often wished himselfe as great a man in *Geneva* as he was in *Italy*: but to his power and ability his good workes did farre exceed the proud and Pharisaical Papists, who glory in their workes, and will be saved by them. Prisoners and men in danger did often feel his bounty; he omitted not to visit his sick brethren, and that most diligently: such as were poor he relieved; yea the richest and learnedst of all did thinke themselves in their sicknesses happy to have him with them; his presence and company, but especially his talke and Christian exhortations were so comfortable unto them. His ordinary exercises were these; every day he repaired to the Church and heard divine service, and missed not to be present at prayers with the congregation, especially he never omitted to heare the Sermons and the word Preached; which he did alwayes with wonderful devotion and reverence to the word of God; for he judged and esteemed the true happinesse of a man, and the only sweet and pleasant life consisted in living holily, in walking in Gods wayes, in meeting with Satans temptations, in bridling the corruptions of his nature, and in serving God truly and sincerely without hypocrisie: unto all which

steps

steps of happinesse he thought he could never attaine but by the Preaching of the word; whereupon he also adjoyned a daily course of reading the Scripture: thus labouring out of the Scriptures to lay the foundation of his own salvation, which he applyed to the profit and comfort, not of himselfe alone, but of many others with him.

Besides all this, for the love he beare unto the Church, and the desire he had to doe all good he could; he took upon him the office of an Elder in the Church, the duty whereof he supplyed daily, carefully observing and inquiring into the manners, and lives of professors; allowing and encouraging the good, and censuring the offenders, which he did with great care and conscience, lest that scandals and offences might arise in the Church, whereby either the quiet and good estate of the Church at home might be disturbed, or the enemy might have any occasion to slander the profession of Religion. Neither stayed he here but beside this publick care and labour, he also was daily well occupyed in more private matters: for wherever he saw, observed, or heard of any dissentions, suits in law, or controversies amongst Christian neighbours

bours, he was exceeding careful to end and compose them; and for that end as he had a ripe wit and a good conceit and deep insight, so he would imploy them all to the finding out the truth and state of the cause; and having found it, he would use all his authority, yea he would make himselfe beholding to men, on condition they would yeild one to another, and live in peace. In a word, his whole course of life savoured of grace, and did shew him to be a sanctified man; yet doubtlesse he thought himselfe borne not for himselfe, but for God and for the Church: and he thought no time so well spent, nor any businesse so well dispatched, as that wherein neither gaine or pleasure to himselfe was thought or obtained, but only Gods glory advanced, his Church edified, Religion maintained, and the good work of Gods grace confirmed in himselfe and others.

CHAP.

CHAP. XXVII.

Being aged, he falleth into a long and languishing sickness.

AND thus he lived at *Geneva* many yeares full of joy and quietnesse, comforts and contentment; far from all worldly ambition, and as it were forgetting what he was, and what he was borne to in this world, only respecting what he was to inherit in the world to come; and as he had begun, so he continued in a loathing and detestation of all Popish superstition and impieties. But with this great quietnesse of minde and conscience there wanted not some outward and corporal vexations: for after his long peace, new afflictions and stormes came upon him, whereby the Almighty would the better try him, and make his faith, his hope, his patience and perseverance to shine more gloriously; that so afterward he might receive a more excellent reward, and a more glorious Crowne. For first of all he fell sick of a grievous doubtful and dangerous disease, which had

had bred upon him by abundance of rhume whereby he became so short winded that he could hardly draw his breath; by force of such weakneſſe he was exceedingly tormented night and day; for the good gentleman was constrained oftentimes to sit up whole nights together, and was faine to be removed from room to room, and from one place to another, to see if by any means he might take some sleep, which by the vehemency of this disease was almost quite gone from him. This disease had grown upon him by reason of his many, and long, and sore journeyes, which he had taken by sea and by land for his conscience sake: and of the great distempers and alterations of the state of his body, which for his soules sake he had undergone,

CHAP.

A Jesuit is sent from his friends in Italy to reclaime him, by offering him great Summes of Money, etc:

CHAP. XXVIII.

A new temptation assaults him: a Jesuit is sent from his friends in Italy *to reclaime him by offering him great sums of money, and to make his younger son a Cardinal: but he valiantly scorneth it all, and sends him home back with shame.*

But this languishing sickness did not so much afflict his weak and aged body, as Satan laboured by another device, and a new temptation to trouble and vex his righteous soul. For it came to passe that about the same time when this disease had seised upon him, there came to *Geneva* out of *Italy* a Nephew of his, the natural son of his own sister, with letters to him from his former wife *Victoria* the Marchioness, as also from his eldest son the young Marquess: unto which letters this young Gentleman being a scholler, added many words of his own to little purpose; labouring to perswade and allure him with much

much and vaine babling, that now at the last he would acknowledge his errour and returne home againe to his own Country, his former Religion, and his ancient inheritance. The principal cause both of their writing, and his coming so far was this; because that if he would now at last return, hereby he might without doubt (as he said) advance his youngest son *Charles* either to the princely state of a Cardinal, or at least to be some great Bishop. For saith he, whereas your son is now admitted into holy orders, and is (for his great friends and alliance, and for his special towardlinesse) in possibility of so great preferment, your pertinacy and obstinate perverseneſſe in following and defending a new found and upstart Religion, & condemned (as he said) by all the great estates of *Italy*, is the very hinderance of your sons preferment. These kinde of newes how highly they offended the holy and Christian soul of this thrice noble *Galeacius*, who from his heart abhorred, and in his soul detested those vain and ungodly, and prophane dignities in the Popish Church, I leave it to be judged by the Christian reader; and therefore having with much griefe of minde heard thus much of this unsavoury and unpleasant message,

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and not able longer to forbeare, he first of all took the letters, and before his face that brought them, threw them into the fire; and then briefly, but gravely, wisely, and zealously he shaped him his answer by word of mouth; thinking so bad and base a message unworthy the time and labour of writing. And first of all he told him, that there could not have come to him more heavy and unwelcome newes of his son than these: that he was so blinde a Papist, that for the hope of this worldly advancement he would venture the ruine, and subversion of his soul. And bad him tell his son that he would hinder him in that ungodly course by all meanes he could: and he said, he knew not whether it more grieved him to see the vanity of his sons proceeding, than it rejoyced him that it lay in his power any wayes to hinder him in the same: Yea, saith he, know thou, and let that my seduced son know, that you could have used scarce any argument unto me so forcible to make me persist in my Religion, and to detest Popery, as this, that in so doing I may hinder my son from the abominable dignities of the Popish Church: and therefore saith he, returne my son this answer; that instead of helping him to these

preferments, I will pray for ever to the Lord for him; who is the father of his soul and mine, that he would open his eyes to see the truth, and that he may have grace after the example of me his father to see the horrible superstitious Idolatries and Impieties of Popery, and seeing them to abhor and detest them, and renouncing the vanities of all worldly pomp and honour, to direct his footsteps to the Lord, and embrace his holy truth, and yeild his soul and conscience obedient to the heavenly calling, and so become the servant and childe of the most high God; whereby he may aspire and attaine to the true and highest dignity, which is to enjoy the favour and comfortable presence of God, and his holy grace; to love God, and to be loved of him; and so at last to be advanced to that heavenly and eternal glory which is prepared for them, who in this world doe forsake themselves and their own desires, that they may in true holinesse serve the Lord. With these and such like holy speaches he answered the disholy and dishonest demand of this carnal Papist. But for all that, this importunate and unreasonable Jesuit (for he was of that sect) ceased not to be troublesome to this nobleman; still urging him with fond

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and frivolous reasons, and pressing him with ridiculous arguments: as this especially for one; he promised him a huge sum of mony, if he would returne home: which saith he, lies ready at *Lions* for you, and the brokers and exchangers there are prepared to pay it. And he further assured him that if he would come againe into *Italy*, they had procured him liberty of his conscience and Religion at *Turin*: and there also (he said) he should finde a great sum of money ready for him. But when this importunate fellow presumed to presse the good conscience of this resolute Gentleman with such base arguments, and began to weigh Religion in a paire of gold weights; then the Noble heart of this holy Christian could not but shew it selfe moved, and therefore in a holy zeale and ardent love of his Saviour Christ Jesus, he cryed out, *Let their money perish with them who esteem all the gold in the world worth one dayes society with Jesus Christ*, and his holy spirit: and cursed saith he, be that Religion for ever, which shall wed men to the world, and divorce them from God. Go home therefore, saith noble *Galeacius*, take away thy silver againe, and make much of that drosse of the earth, together with your dregs of

Popery, lock them up together in the chest of your hearts. And as for me, know it that my Lord and Saviour Christ hath made me enamoured of far more precious jewels and durable riches: but the heavenly constancy of this holy man, drove this frantick Papist from his bias into an extreame choller, for he according to the nature of his Popes holy Religion, thought that when all other arguments had failed, yet money would have won him, and therefore seeing him so highly to scorne, and so disdainfully to contemn the great offer, he thought it very strange; and therefore seeing all his labour lost, and his best hold prove so weak, he fell from money to meer madnesse; and forgetting himself and his duty, brake out into ill words, and reproachful termes: But when the Magistrates were informed of it, and saw that this arrogant Papist durst so far abuse the patience of so honourable a man, therefore by their authority, they forbad him the City (as the manner of the place is in such cases) and so this newes-bringer had his passe-port to be packing, and to goe home and count his silver, and there to brag of his good successe, for he now could say by good experience, that so much money as was enough

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to lead an hundred Popish Friers to and fro whether a man would, like Beares by the nose, could not touch the conscience of one Protestant, much lesse make him a Papist.

CHAP. XXVIII.

Being delivered from the importunity of the Jesuit: not long after came a Monke, nimble witted and learned, a kinsman of his own, who had a strong conceit that he could have reclaimed him: but he came too late, the Marquesse being dead before he came.

AND thus it pleased God to deliver this sick Gentleman from this troublesome temper, and this messenger of Satan which came to have buffeted him; but he buffeted him, yea and vanquished him, and Satan in him; that he might report at home, that he found the Marquesse sick in body, but whole in minde, yea that he never saw in all his life so resolute a conscience and so courageous a minde in so weake a body. And thus the Lord doubtlesse did in mercy

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to him, that being free from this disquiet companion, he might with more comfort and lesse griefe, beare the burden of his sicknesse, which now grew upon him more and more, and left him not till it made him leave the world, and till it had translated him from this his pilgrimage to his eternal rest; and till it had made him of a poore Marquesse upon earth, a glorious King in heaven. Whose death as it was wonderfully lamented of the Church for the unrecoverable losse they had of him: so it was a merciful blessing, and a welcome messenger of God to him: for it freed and delivered him from many stormes of new temptations which the Divel had raised against him; for within a short time after his death there came to *Geneva* a certain Monke, a good scholler, a Gentleman by birth, and neer akin to *Galeacius*, who being puft up with monkish pride, and a conceit of his own ability for such an enterprize, thought so far to have prevailed with *Galeacius* by his nimble wit and eloquent tongue, as to have perswaded him now at the last either to have relinquished his Religion, or at least to have returned into *Italy* (where his Uncle had been lately Pope) that so by his presence and countenance, and the help of his

his great friends (which he had both in the Popes and Emperours Court) his children might be in more possibility of those high dignities and great places in the world, which they and their other friends aimed at: and for the attainment whereof, nothing so much hindred them as their fathers Religion and course of life. But he returned home a proud fool as he came, and ashamed of his proud and insolent spirit; which perswaded him by his vaine babling he could have overcome him whom he found when he came to *Geneva* to have overcome the world, and all spiritual enemies, and now to be triumphing in the glory of heaven. And so leaving him and all other his Popish and carnal kindred, gnashing their teeth for anger to see his admirable constancy; let us returne again to our sick Gentleman, whose end now hasting on will also hasten an end to this strange story.

CHAP. XXX.

His long and languishing sickness grew and encreased upon him in such measure

ſure, as his paine was moſt grievous; but he bare it all with an heroical and heavenly courage: ſo that it might manifeſtly appeare that even the Lord from heaven did ſend him ſtrength; and as the torments and pangs of the diſeaſe encreaſed, ſo his faith and patience, and all heavenly vertues ſhone in him more and more: ſo that it was moſt true of him which the Apoſtle ſaith, *as the outward man periſhed, ſo the inward man was renewed daily.* His body pined away, but his ſoul grew from ſtrength to ſtrength: and as a by-ſtander feels not the paines of him that is tormented or racked before his eyes: ſo his ſoul and minde ſtood as it were afar off, beholding the paines and vexations of the body, and being untoucht it ſelf, did as it were laugh at Satan, ſin, death, and damnation; who by all their joynt power could doe no more, but only to vexe and rack this poor carcaſe with bodily diſeaſes, but were not able to touch the ſoul, to vexe the minde, or wound the conſcience. If any man aske the reaſon why his minde or conſcience was ſo quiet in this ſo great torment of the body: the reaſon was; for that his minde was imployed in holy meditations, as of the ſingular love of God his father unto him in Chriſt

Christ Jesus, whereby he assured himselfe undoubtedly of salvation, of the manifold holy graces, wherewith God had adorned him: by the force whereof he said, he had borne off so many buffets of Satan, had passed so many pikes of troubles, and come away conquerour in so many fearful fights, as had opposed themselves against him in his conversion. These gifts and graces of God he weighed with the crosses of his sickness, and found them far heavier: and he compared these momentary and light afflictions, with that exceeding and eternal weight of glory, which he said, he knew was laid up for him in heaven. These and such like meditations cheered up his spirit more than the force of his sickness could apal him.

But above all things he felt unspeakable comfort and sweetness in his prayers to the *Lord*: which he poured out most fervently, and with a zealous and faithful heart: and would often say that in the midst of his prayers, his soul seemed to him to be even ravished out of himself, and to taste of the blessed joyes of heaven. So that the saying of the blessed Apostle was verified in him. *As the sufferings of Christ abounded in us, so consolation by Christ abounded much*

much more. In his ſickneſſe he wanted no help of the Phyſitians, for they came to him out of all parts of the City, and willingly did they all doe their diligence about his body; whoſe ſoul they knew had Chriſt Jeſus to be the Phyſitian for it. His friends alſo continually viſited him, who were of the chiefe men in the City; and they were all welcome to him, rich and poor: and it is hard to ſay whether he received more comfort by them, or they more ſpiritual edification by him; his ſpeeches and behaviours were ſo full of patience, and ſo well ſeaſoned with all grace. All his friends performed to him what duty ſoever was in their power, but eſpecially his worthy wife did then ſhew her ſelf moſt loving and loyal, for ſhe was never from about him, and ſaw that he wanted nothing which the world could yeild for the recovery of his health. But all was in vaine, for the time of his diſſolution was at hand, and he had run the royal race of a moſt holy Chriſtian life; and now nothing remained but a bleſſed death. He might ſay as the Apoſtle did with much joy of heart; *I have run my race, I have finiſhed my courſe, I have kept the faith: from hence-forth is laid up for me a Crown of righteouſneſſe, which*

Chriſt

Christ the righteous Judge will give to me, and to all such as wait for his appearing.

After few dayes the violence of his sickneſſe was ſuch, as it overcame all power of phyſick; ſo that it was manifeſt, that that bleſſed hour approached wherein the Lord had appointed to accompliſh his own good work in him, therefore he ſequeſtred himſelf from all care of his body, and from all worldly cogitations; he renounced the world and all in it; he took his farewel of his wife, and all his Chriſtian friends, and ſaid he ſhould lead them the way to heaven. He fixed all his thoughts upon his ſoul, and ſoul and all on the Lord in heaven: and cryed to Chriſt Jeſus, that as he had fought him all his life, ſo he would now receive him and acknowledge him for his own. And thus all his friends ſat about him, and as the Preachers and Miniſters were occupied in holy prayers and reading of the holy Scriptures, and applying to him the heavenly conſolations of Gods word, in the performance of theſe exerciſes he ended his dayes, wherein he had taken delight all his life long; and as he rejoyced in them in his life, ſo it pleaſed the Lord that he ſhould have them at his death. And ſo in the midſt of all his friends, in the preſence of the Miniſters,

nisters, even in the sight of them al he peaceably and quietly yeilded up his spirit and rendred his soul into the hands of the merciful God and faithful Creator, of whom he had received it: who immediatly by the Ministery of his holy Angels receiving it at his hands, and washing it pure in the blood of Jesus Christ, crowned it with the crown of eternal and heavenly happinesse. And thus this holy man was translated from a noble man of earth, to be a noble Saint in heaven: and of a Marquesse on earth in bare name and title, he was advanced to be a glorious and triumphing King in heaven: where he now reignes in glory with that God whom he so faithfully served on earth. That God and merciful Father grant that all we that read this admirable story may be allured to take upon us the same most holy profession that this thrice noble Marquesse did; and may renounce and cast off whatever in this world we see doth hinder us from the holy fellowship of Christ Jesus; and strengthen us that we may be faithful to the end: that so we may obtaine the crown of life in that glory, where this noble *Galeacius* and all the heavenly host of Gods Saints do wait for us. *Amen.* This was his life, this was his

his end: let thy life be like his, and thy heart walk in the same way; then shall thy soul die his death, and thy latter end shall be like his.

O Lord how glorious art thou in thy Saints.

FINIS.